

VERITAS IN CHARITATE
CHARITAS IN VERITATE



Converted Catholic

MAGAZINE OF
OUR CHRISTIAN
HERITAGE . . .

**CATHOLIC AGENCY
FOR PROTESTANT
AMERICA**

**BLACK SPIDER IN
THE WHITE HOUSE**

**INQUISITION
IN COLOMBIA**

**THE QUEST
OF A PRIEST**

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JANUARY 1957

Join our V. I. P. Campaign - - -

• 1957 — A YEAR OF NEW FACES IN CITY, STATE & FEDERAL GOVERNMENT!

• A CONVERTED CATHOLIC MAGAZINE TO EVERY V. I. P.

With the Presidential year's election now a thing of the past, we will see many new faces brought into the Senate and the House of Representatives. Even the Cabinet and other groups of the Administration will most likely undergo some change of personnel. Many of the office holders have been re-elected too, but the majority are unaware of our very existence as Christ's Mission. The question that arises in our minds is, "Why can not we **NOW** make these people aware of our work and what we stand for?"

This then is our objective! We want to reach every staff member of the White House, congressmen, senators, representatives, cabinet members—every "VERY IMPORTANT PERSON" in the United States that it is humanly possible to reach. Even the mayor, the district attorney, the councilman in your city is a V. I. P. to you. They can play a big part in bringing to light many of the un-American activities of the Roman Catholic Church such as:

1. The channelling of public welfare funds to the Catholic charities.
2. Roman Catholic nuns teaching in our public schools in their religious habits.
3. Use of pressure in Harlem to join Roman Catholic churches in order to get ahead in civil service jobs.
4. Public tax money spent to transport children to Roman Catholic parochial schools.

We could go on indefinitely telling you how newspapers, radio, television, etc., are being controlled by the Roman Catholic Church, but some of these things are happening in your own communities. You may even be aware of them. But you ask, "WHAT CAN I DO AS **ONE INDIVIDUAL?**"

The answer is simple! Make as many people as you can aware of these facts. People who **ARE** in the position to do something—the V. I. P.s. This is your part. Send a subscription of **THE CONVERTED CATHOLIC MAGAZINE** to your congressman, senator, or representative, mayor, governor, judge or councilman. Let's get the **FACTS** before them. Where a subscription has already been entered for the person submitted, we will apply it toward another V. I. P., unless you request otherwise.

At present we send our magazine by second class mail, which requires the name of our publication to be on the outside of the envelope. With this campaign we would like to send all the V. I. P. **SUBSCRIPTIONS** First Class, which would require additional postage, but would also insure the magazine reaching their hands, since it would be sent in a plain envelope, marked "Personal."

We will send these subscriptions at a reduced rate from the regular subscription price (\$2.50 per yr.), plus first class postage. So let's go in this V. I. P. campaign and get these magazines on their way.

IMPORTANT: Please send us the correct *addresses* of names submitted since this information is not available to us in many cases.

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New Series

Converted Catholic

MAGAZINE OF OUR CHRISTIAN HERITAGE

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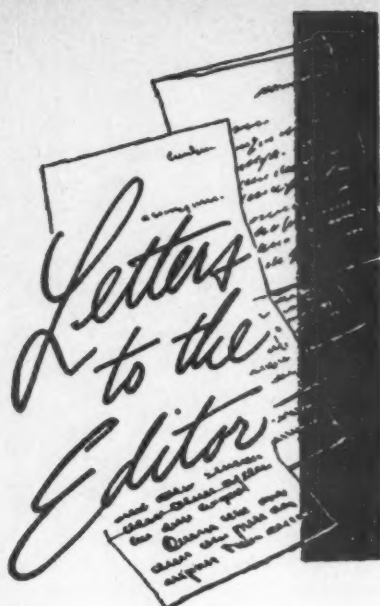
JANUARY, 1957

Pillar of Americanism

The unity of government which constitutes you one people, is also now dear to you. It is justly so, for it is a main pillar in the edifice of your real independence; the support of your tranquillity at home, your peace abroad, of your safety, of your prosperity in every shape, of that very liberty which you so highly prize.

But as it is easy to foresee that from different causes, and from different quarters, much pains will be taken, many artifices employed, to weaken in your minds the conviction of this truth; as this is the point in your political fortress against which the batteries of internal and external enemies will be most constantly and actively (though often covertly and insidiously) directed, it is of infinite moment that you should properly estimate the immense value of your national union to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as of the Palladium of your political safety and prosperity; watching for its preservation with jealous anxiety; discountenancing whatever may suggest even a suspicion that it can in any event be abandoned, and indignantly frowning upon the first dawning of every attempt to alienate any portion of our country from the rest, or to enfeeble the sacred ties which now link together the various parts.

George Washington



BETTER THAN EVER

I pray earnestly for you and your health, and for your wonderful work. I believe it is better than ever under your direction.

Dr. Z.P.C., Canada

A NEW FRIEND

I have been a subscriber to your excellent publication for only a short time but I would like to add my voice to that of many others, who commend your well written, informative magazine.

A.A.F., Nova Scotia

EAGER FOR MAGAZINE

I am looking forward with eagerness to my copies of the magazine. I learned of the magazine from members of P.O.A.U. and from the National Association of Evangelicals who are my personal friends. Why am I eager? I, too, experienced long years of suffering in the Church from which we have all finally withdrawn.

M.R.J., Penna.

MISSIONARY SPIRIT

I know my subscription has expired so I am writing to ask you to send your magazine for one year to a more active person than myself. I am almost eighty years old and live in an Old Folks Home. I read it but can't pass it on to others here as so many of my friends have very poor vision. . . . I read your book *The Monk Who Lived Again* and often wondered what you were doing. I became interested in the CONVERTED CATHOLIC when I found out you were the Editor. I enjoyed the book and now I ask God's blessing on your present work.

Mrs. R.S., Ill.

NO OTHER

I know of no other magazine today that is so informative. May God continue to bless you in this work is my earnest prayer.

Mrs. T.E.L., Calif.

"BREAD UPON THE WATERS"

I enjoy your magazine greatly, being a converted Catholic myself, and wish to let you know that after I read your magazines, I give them to a Christian Indian woman who in turn distributes them to Indian patients in the hospital where she nurses.

Mrs. E.R.U., Wash.

A "MUST"

I have been a subscriber to the CONVERTED CATHOLIC magazine for a number of years. I have talked to a great many people in regard to the truth that is published by your organization. . . . I pray continually for your efforts and am greatly blessed by your writings. Your magazine is a "must" with me and I have talked to many people about your forthright application of the truth.

F.A.W., Calif.

TACT

I am a Christian Science nurse, and while I do not always agree with your theology, I do appreciate the fine work that is being done by Christ's Mission. I know that every Christian should be awake to the menace of Roman Catholicism and should handle the matter prayerfully; but unless we handle it lovingly we have not really handled it at all. I have always liked the way this matter has been handled in your publications, frankly, yet without bitterness, fear or hatred. With sincere good wishes for the continued progress of your fine work,

Mrs. M.E.B., Mo.

WITNESSING

I received a sample copy of your magazine at church last night and upon returning home began reading it. I couldn't put it down until I had read it from cover to cover. I was raised in a Protestant home so I do not know very much about the Roman Catholic Church. My husband was raised in a home with a Catholic background, but the Lord converted him and together we have established a Christian home.

We both have Catholic relatives so I'm sure your magazine will help us to understand more fully their problems as we witness to these loved ones. The Lord has put a special burden on our hearts for Catholics. We desire to do God's will and win them for Christ. . . . May God grant you His richest blessings in your work, which we feel is vitally important to our nation. May God spare us from Rome! You are assured of our constant prayers.

Mr. & Mrs. D.V., Wis.

VALUABLE

I have been receiving the CONVERTED CATHOLIC for some time and I find it very valuable. I long to see many of my Catholic friends accept our Lord as their Saviour.

E.V.L., N. C.

EMPHATIC

I have said before and will say again, I shall subscribe to the CONVERTED CATHOLIC magazine as long as I live! Someday, when I am able, I shall send it to all my friends. One of them has subscribed already.

F.E.S., Conn.

ONE OF THE BEST

I have been buying the CONVERTED CATHOLIC magazine from the Moody bookstore for several years and I think it one of the best magazines being published. . . . We need more good truthful people such as you have on your staff, especially the Editor, Dr. Walter M. Montano.

W.B., Ill.

STANDS ALONE

Many thanks for your splendid magazine, CONVERTED CATHOLIC. It stands alone for truth and wisdom. We are up against the same religious system here that is always interfering in politics and demanding subsidies for their many schools. This caused a split in the labor party and they lost several members. . . . The Roman Catholics called their candidates non-Communist labor.

P.A., Aust.

LIVES THAT SPEAK

Your magazine, the CONVERTED CATHOLIC, is a continual source of inspiration. Its factual cases of conversions in accord with the Word of God thrill our hearts. Truly, experience is the greatest teacher, and the personal experiences of Roman Catholic priests and others finding Christ give us much encouragement. Your magazine is eagerly looked for each month.

F.K., Nebr.

PRESS ON

Since my eyes have been opened to the truth of your books and the indispensable and inspiring magazine CONVERTED CATHOLIC, my one desire is to help every Catholic I meet. May the Lord cause thousands of priests like yourself and others to continue to spread this glorious truth.

I have just completed reading the April issue and Doctor Montano's editorial has thrilled my soul. The article by Luis Forero is wonderful. May God keep this dear brother true and continue to use him for His glory.

Brother Montano, press on. You are a Martin Luther of the twentieth century! The Lord bless you.

T.C.M., S.A.



EDITORIAL

WALTER M. MONTAÑO

"God Shed His Grace on Thee"

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." (Gen. 12:2)

"Righteousness exalteth a nation: but sin is a reproach to any people." (Prov. 14:34)

IN THIS YEAR OF 1957 the heart of every American should be lifted to God in gratitude for a nation still free from devastation and destruction, famine and pestilence, a nation plentiful in natural resources and commodities, with a people still at liberty to work and enjoy the fruits of their labors.

But there is a grave danger that America will forfeit all these benefits because of the ever-increasing temptation to succumb to the allurements of material things and to neglect to acknowledge Him from whom all blessings flow.

We believe that America can remain great only as long as the hearts of her people are receptive to the will of God and righteousness is the standard by which her actions are measured.

Among the priceless gains that our founding fathers provided for the country was freedom, so precious now that only the American people can speak of it with any degree of meaning. In so much of the world today freedom lies in chains and languishes in bondage, and even in America hidden forces are at work to manacle its beneficent hands and stifle its inspiring voice.

Communism and Fascism with their power-hungry tentacles would like to crush America. But we believe that the most subtle force is that which seeks its ends under the cloak of religion, that claims to speak for God while carrying beneath its cape the sword of political ambition. We refer, of course, to the Roman Catholic Church.

From time to time some of our readers who have not given much study to Roman Catholic

history or tactics criticize what they term our "negative attitude."

If protesting the surrender of our country to Roman Catholic influence is negative, then the complaint is justified. If opposing the intervention of an inimical foreign element into our mode of life is negative, then we plan to remain negative. If defending our right to think, speak, and act in harmony with our conscientious convictions, without harm to or interference from others, is negative, then we shall be increasingly negative. If our interest in preserving America as a bastion of freedom in a world of tyranny is negative, then those readers can expect no change. If we are branded as controversial figures because of our stand for righteousness and truth, then we accept this baptism of fire.

We hasten to add that we regret that any such "negative attitude" is necessary. We regret that there is evil in the world, that there are forces at work to destroy the good, the right, the just, the true. We regret the ignorance and complacency, the short-sightedness and indifference that are the strongest allies of evil forces. We regret that there is such an arch-deceiver as compromise, which trades on men's souls and birthrights.

We regret that we feel called upon to decry these wrongs and raise the banners of defense, that each individual in this vast country of ours whose freedoms are at stake does not rise to his own defense and support his protectors. We regret that liberty is priced so cheaply on today's market and that the future is sold for a farthing.

And we regret above all that we are only a few, a handful, where there should be an army, for these are, basically, positive issues, as positive as the Pilgrims' protest against religious persecution, as the early Colonists' protest against taxation without representation, as the revolutionaries' protest against the rule of a foreign tyranny. Such

issues are fundamental and basic, concerned as they are with life and death, both physical and spiritual—and we are for life, the more abundant life that finds its earthly expression in the tenets of democracy, freedom and justice, free enterprise, free initiative, free exchange of ideas, and above all, freedom of religion.

In the defense of these individual rights we can never be positive or forceful enough, for they are bound up with the very nature of man as God originally intended him to be, even after the Fall. The religious element is strongly interwoven with the social in this respect, because freedom and the power of choice are God-given attributes which only man has sought to destroy.

AMERICA SCRUTINIZED

Over one hundred years ago a young nobleman from France came to the United States for some nine months, then wrote a very astute analysis of what he had seen. Alexis de Tocqueville penned with amazing acuity the following observations:

"America is the only country in which it has been possible to witness the natural and tranquil growth of society, and where the influence exercised on the future condition of states by their origin is clearly distinguishable . . . Puritanism was not merely a religious doctrine, but it corresponded in many points with the most absolute democratic and republican theories.

"In studying the laws which were promulgated at this early era of the American republics, it is impossible not to be struck by the remarkable acquaintance with the science of government, and the advanced theory of legislation, which they display . . .

"Anglo-American civilization . . . is the result (and this should be constantly present to the mind) of two distinct elements, which in other places have been in frequent hostility, but which in America have been admirably incorporated and combined with one another. I allude to the spirit of Religion and the spirit of Liberty . . .

"One would think that men who had sacrificed their friends, their family, and their native land to a religious conviction would be wholly absorbed in the pursuit of the treasure which they had just purchased at so high a price. And yet we find them seeking with nearly equal zeal for material wealth and moral good,—for well-being and freedom on earth, and salvation in heaven. They moulded and altered at pleasure all political principles, and all human laws and institutions; they broke down the barriers of the society in which they were born; they disregarded the old principles which had governed the world for ages . . .

"But having reached the limits of the political world, they stop of their own accord, and lay aside with awe the use of their most formidable faculties; they no longer doubt or innovate; they abstain from raising even the veil of the sanctuary, and bow with submissive respect before truths which they admit without discussion . . .

"Liberty regards religion as its companion in

all its battles and its triumphs,—as the cradle of its infancy, and the divine source of its claims. It considers religion as the safeguard of morality, and morality as the best security of law, and the surest pledge of the duration of freedom."

MAY WE AS WE FACE ANOTHER YEAR in this most frightening and at the same time most challenging age in the world's history invoke God's renewed blessing on ourselves and on our country as with honest hearts we thank Him for what has been received, with sincere minds intercede for the preservation of all His gifts, and with watchful eyes pledge ourselves to safeguard our God-given birthright.

Catholic Agency for Protestant America

FOR A LONG TIME America has been stigmatized as a sort of benign but stupid Santa Claus handing out free gifts to everyone, good and bad alike, with no strings attached and no regard for moral worth or spiritual returns.

It may of course be argued that one does not ask of a starving man his political affiliation before offering him food, or question a shivering man on his religious convictions before offering him a coat. But it may also be argued, with greater justification, that Uncle Sam is not the world's godfather and that where philanthropy or benevolence is involved the American people have a right to expect that those who are offered bread will not bite the hand that feeds them and that those legally and morally responsible for the hungry and the naked will not deliberately profit from America's generosity.

"Cast not your pearls before swine," Christ said, "lest they turn again and rend you." He certainly must have meant that the donor has a moral obligation with regard to his acts of charity and benevolence.

There are certain spots in the world that require special handling along these lines. Among them are the countries of Spain, Colombia, and Mexico, where the Roman Catholic Church openly and defiantly denies the exercise of human rights, particularly to those not of "the faith." Yet as a nation we seem to be almost oblivious to these abuses.

THE CASE OF SPAIN

In the case of Spain, our Ambassador John Davis Lodge was munificent in his comments to Foreign Minister Alberto Martin Artajo in which he lauded the "friends in Spain":

"My respected and distinguished friend: I have the honor to refer to a statement made February 19 by President Eisenhower when he learned of the extreme crop damage and heavy economic losses suffered by Spain as a result of the February freezes.

"At that time the President said: 'I know that

the people of the United States will deem it a real privilege to put their agricultural commodities to the great service of relieving the suffering of our Western European neighbors.'

"It gives me great pleasure to report to you that my government has now informed me that the people of the United States are giving 13,000 metric tons of foodstuffs, valued at \$6,106,825 (approximately 244,000,000 pesetas), to the people of Spain who have suffered from the recent cold waves.

"This emergency assistance in time of stress is over and above, and separate from, all other American commodities that are being shipped to Spain under other agreements and purchases . . .

"These items will be turned over to the National Catholic Welfare Conference, which will act as agent for the people of the United States, and will be received by Caritas Española for distribution to needy persons in affected areas."

ACCORDING TO GEORGE L. WEST, JR., of the Department of State in Washington, "The National Catholic Welfare Conference's choice of *Caritas Española* as the channel to distribute the food was based solely on their ability to distribute it effectively. *Caritas Española* defrays the ocean freight and internal distribution costs of the shipment and the foodstuffs are clearly labeled 'Gift of the American People.'"

Three questions might well be asked in a situation of this nature: 1) Why should the N.C.W.C. rather than the Spanish Government be the agent for the people of the United States? 2) By whose mandate have the officials of the Department of State designated the N.C.W.C. to be the agent of a country largely constituted of Protestants? 3) When a Roman Catholic organization such as the N.C.W.C. handles the food, is there any guarantee that Protestants receive any?

THE CASE OF COLOMBIA

In Colombia Protestants have few rights, in spite of Government guarantees. (See *Unto the Uttermost*.) While it is true that our Secretary of State in an interview with the President of that country has expressed his desire, according to present information, to see that the rights of Protestants are defended, nevertheless persecution continues and lives and property are constantly imperiled. Cases of stoning, imprisonment, false accusations, and maltreatment have been reported again and again, usually as the result of the actions of local priests, who generally have the police force under control and are frequently abetted by those in the higher echelons of government.

A typical mode of attack is the indictment that the Protestants concerned are in league with the Communists "in an effort to destroy the national unity of Colombia." Communism is of course outlawed in Colombia.

Our Government in its official actions has more or less assumed that the attacks are based on political animosities with a religious overtone—which is the same impression that the Roman Church has

tried to foster in Spain in the case of the closing of the Protestant seminary and the seizing of the Protestant Bibles. This inference is also derived from the following communication we received some months ago from Mr. John P. Meagher, Chief of the Public Services Division of the U. S. State Department:

"The situation in Colombia is, and has been, a difficult one which does not lend itself to an easy solution. The Conservative Party, which is that of the present administration and of the two administrations that preceded it, has been opposed by adherents of the Liberal Party, which was in power from 1930 to 1946. The Liberal Party is firmly opposed to the intervention of the church in affairs of state, while the Conservative Party has close ties with the Roman Catholic hierarchy. Since most Colombian Protestants are friendly toward the policies of the Liberal Party as contrasted with the Roman Catholic sympathies of the Conservatives, political strife has unfortunately been aggravated by religious conflict as well."

THE CASE OF MEXICO

In Mexico, with the impetus given by Vice President Nixon on his famous trip to Central America in 1955, the Roman Catholic Church has been recouping some of its lost power. General Augustin Olachea, president of the "official" Revolutionary Institutional Party which is backed by the government, has been making overtures to the Roman Church in an apparent reversal of the party's hands-off policy on the question of religious liberty. It is probable that if this camaraderie between the General and the archbishop primate of Mexico bears fruit, the Roman Catholic opposition party may automatically go out of business.

Other lesser signs of church-state accord are in evidence in scattered areas and are reminiscent of earlier days when the Roman Church had full control. Evangelicals have in some instances been denied the right to build churches, hold campaigns, or meet in public buildings, and some have even been fined and physically harmed.

The situation is as old as history and needs no explanation. The Roman Catholic Church, whenever and wherever she is in power, tolerates no opposition and requires complete submission on the part of every individual and group, person and party, ideology and ism, under her sway. She claims sole right to existence—as we have many times pointed out—simply by virtue of her self-asserted divine right as the church allegedly founded by Christ.

Though this situation has not materialized as yet in the United States (though it must be added that the Roman Church heartily desires it), our Government faces the problem of how to deal with other countries where this religio-political organization is in power, especially where American citizens, be they missionaries, tourists, or service personnel, are directly involved.

It would appear from events of recent years that the Government no longer has any moral con-

victions on the subject of "aid and comfort" to foreign countries. One need only be reminded of our official attitude toward Stalin during World War II, Tito in Yugoslavia after his break with Moscow, Fascist Franco of Spain, and the Vatican, Spain, and the Philippines in recent months with regard to wartime "reparations" to be convinced that the United States requires no affidavits or guarantees of good will, good faith, good intentions, or even common decency before extending the right hand of fellowship and the left hand of benevolence. This simian attitude of "see no evil, hear no evil, speak no evil" is in marked contrast to the vigilant, self-preserving foresight of our first president, who warned against entangling alliances which might compromise American rectitude or jeopardize American liberty.

Yet today we seem to be cast in the role of a blind Santa sending millions in dollars and food to Spain while Protestant Bibles are burned, pouring money and know-how into Colombia while evangelicals are being murdered, paying a million dollars in "reparations" to the Vatican while the Pope condemns American capitalism, shipping food and supplies to Italy "from the people of the United States" while the Roman Church labels them "gift from the Pope," and in general making a mockery of our generosity.

As individuals and as a nation we want to preserve the spirit of generosity epitomized by the Good Samaritan. But we have a moral responsibility to refrain from aiding or abetting governments or ideologies that seek to exploit us or destroy our way of life. If we continue in our spendthrift program with its accompanying lack of control and direction, we will have advanced far along the road of economic and spiritual bankruptcy.

America's first duty, like that of any individual, is to herself, to preserve her own integrity and to resist evil influences. Since the sovereignty of the nation resides in its citizens and its future depends on the will of the people, we alert our readers to their sacred duty to communicate their views and desires to their elected officials in Government while there is still a choice to be had. If the American tree of life is to provide food and shade to anyone—Americans or people of other nations—it must not be sapped of its vital energy or undermined at its very roots. Like any living thing, America must be protected against the enemies that would destroy it. Only then can it survive to be a blessing to others.

Black Spider in the White House

LAST NOVEMBER we re-elected a Republican President and Vice President and voted in a Democratic Congress. To many this situation of a bipartisan government looms as a serious problem in the affairs of administration, and many political tears have been shed over the electoral split between a party and a personality.

But regardless of which party is in power, there are certain vital issues that remain, constituting an ever-present challenge to those controlling the destiny of this nation. Two of the most threatening are foreign ideologies of a completely undemocratic nature that are seeking to take root in American soil and have already succeeded to a remarkable degree.

The most serious issue, in our opinion, is not whether the Government is going to grant increased aid to the farmer, or alter the program of foreign spending, or reduce taxes, important as these issues may be, but rather whether the Government is going to uphold the American tradition and the Protestant heritage that has engendered it.

If the principles of the Constitution and the tenets of the Declaration of Independence are to be forgotten or nullified, then we may well find ourselves dangling over the abyss of atheistic Communism or gliding swiftly down the stream of compromise toward the rocks and shoals of Roman Catholicism. Neither alternative is inviting, nor does either have anything constructive or salutary to offer to "America the beautiful." The acceptance of either marks a spiritual declension and a moral softening that would have shocked the founders of our Government.

Today most Americans know Russia for what she is, a ruthless, totalitarian state, and while the issue of Communism has been abused politically and religiously, the average American has little sympathy with the Communist cause as such. But how many Americans while avoiding the clutches of Communism are being swallowed up by Catholicism, which professes to be the world's most mighty bulwark against Communism? How many Americans can discern the political pulse that beats beneath black robes? How many are aware of the Our Fathers and Hail Marys that ascend from Catholic lips on behalf of greater privilege in this country? How many see Communism as the shield rather than the enemy of this power that in other countries has no particular quarrel with Communism except as a rival power?

In the United States we have observed many clear instances of this political self-seeking, this insatiable desire for more and more power, which shows no concern for political affiliation or for the aim or platform of political parties so long as concessions have been made by all sides. Like a man who bets on all the horses in a race, the Roman Catholic Church is bound to win. The last election offered patent proof of this.

Not only did major candidates of both political parties have Roman Catholic campaign managers, but the Roman Church, as we reported earlier, put forth an unabashed effort to secure for a Catholic the vice-presidential nomination on the Democratic ticket. A similar effort among the Republicans was strategically less important since the incumbent Vice President had proved himself a wide-eyed admirer of the Roman Church during his term of office.

Speaking forthrightly, we believe that both political parties have fallen into the Roman web, and we have more than a passing suspicion that our political leaders, irrespective of party, have made promises to the Roman Catholic Church in exchange for votes. The November issue of Roman Catholic magazine *Catholic World* has given us a broad clue to our foregoing religious and political appraisal of this situation.

PRESSURE ON THE PRESIDENT

Not many months ago President Eisenhower named William S. Brennan, Jr., a Roman Catholic and a Democrat, to succeed Justice Minton to the Supreme Court bench. According to the *Catholic World*—and here is Clue Number One—"the appointment was . . . good politics as well as a good choice. Secretary of Labor Mitchell, and Bernard Shanley, appointments' secretary for the President, had something to say to Eisenhower about their old friend, Bill Brennan. The national elections were only a month away and the President was not unmindful of the so-called 'Catholic vote.'"

Claiming over thirty million adherents in the United States alone, the Roman Church has a sizable bloc of votes to use as leverage in securing favors. And each concession gained acts as another blow on the wedge to secure wider and broader benefits for the church.

"At least," continues Paulist priest John B. Sheerin in the editorial under discussion, "we can be sure that his religion will not debar every Catholic from a chance to be considered for a seat on the high court bench." Perhaps someday precedent will be flaunted and two Catholics will sit in the Supreme Court at one time. Then perhaps three. Then—who knows? Father Sheerin evidently had this in mind when he wrote "with a slight element of resentment" that "one Catholic may be appointed to the Supreme Court but not more than one." With more than a slight touch of bitterness he adds:

"If Eisenhower were to name more than one Catholic to the high court, I feel sure he would get the same abuse and vituperation that Truman received when he dared to nominate Mark Clark as ambassador to the Vatican . . . It's time that Supreme Court justices were appointed on the basis of merit, not according to a religious quota."

But no sooner are the words fresh from his pen than he states with obvious relish that "the new Justice is an exemplary Catholic." This in the eyes of Father Sheerin and the Roman hierarchy is the important point. An exemplary Catholic is a convinced Catholic, a dedicated Catholic, a believing, practicing Catholic, not an American-first Catholic. An exemplary Catholic renders primary allegiance to his church and gives preference to her interests, which are his at heart. That not all Catholics are "Roman" first is virtually admitted by Father Sheerin in his next statement:

"In the past there have been Catholics on the Supreme Court who were competent and uncompromising jurists in a true sense but who did not

represent the best in Catholic thought . . . I don't deny an extremist can be a devout believer but he cannot be truly Catholic in thought if he espouses laissez-faire capitalism or creeping socialism."

In other words, "a representative Catholic jurist" must espouse the ideas of the papal encyclicals on such matters as social justice, civil rights, economic stability, and educational practices. This is apparently the editor's concern as he inquires with considerable interest into "Justice Brennan's views on burning issues such as integration, state laws for free bus transportation for Catholic-school children, right-to-work laws, released time, etc."

It is on such issues as these that the Roman Church hopes to benefit by having an "exemplary Catholic" on the bench. Let there be no mistake about it. In spite of an obvious piece of doubletalk involving the mechanics of punctuation—"A Catholic judge should have *catholic* judgment just as a Catholic should have *catholic* taste in art and literature"—an exemplary Catholic spells his religious affiliation with a capital "C" and files it under "R" for Roman.

"The Catholic mind . . . has no party ties" because its main link is with Rome and that is sufficient to satisfy the need for "belonging." The Catholic mind subserves one interest, that of the church, and everything else is secondary. The Catholic mind shifts readily from low to high as the need arises but is geared to only one engine.

The truly Catholic mind is, as the name indicates, *Catholic*, not American, not democratic, not republican, not independent. It has one focus, one fulcrum, one axis, one center. Parties may come and go, candidates may appear and disappear, even nations may rise and fall, but the Catholic mind remains the same because it serves one master and nothing else matters. Proud of its subservience, it might well bear the label that Alexander Pope wrote for a dog collar:

*"I am His Highness' dog at Kew;
Pray tell me, sir, whose dog are you?"*

TIME AND THE INDIVIDUAL are of no concern to an organization that outlasts individuals and even nations, that depends on short memories and trusting minds, that plays one side against another and both ends against the middle, that wants power and will stop at nothing to achieve it.

Did Senator Kennedy's defeat as a Democratic candidate represent a defeat for the Roman Catholic Church? Did Stevenson's defeat as the Democratic nominee for President represent a setback for Rome? Are Eisenhower and Nixon free from the taint of Roman Catholic influence?

Consider the following political parable recorded in the writer's book *Behind the Purple Curtain*:

A well-known Cardinal remarked to a friend, "Our side is winning."

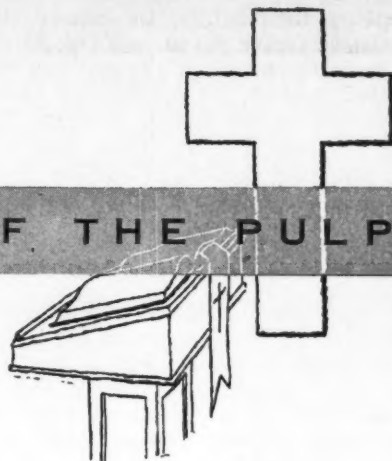
"Which side?" asked the friend.

Replied the Cardinal with a smile, "I do not know yet."



ROY L. LAURIN, D.D.

STARS OF THE PULPIT



Is Jesus Christ GOD?

by Roy L. Laurin, D.D.

OCCASIONALLY YOU WILL HEAR of someone who demands proof that Jesus is God. Or you will read of some misguided person who wants an up-to-date demonstration of Jesus' deity through His power to perform some miracle of healing. All of these demands and proofs are as unnecessary as it would be to demand proof of the existence of the sun.

When you are presented with a certified check you need not doubt its validity, because the resources behind that check are not the uncertain and unknown bank balance of an individual but the resources of a bank which are certified by the Government of the United States. The Lord Jesus Christ has been certified as God, not merely by the resources of a good or a great man, but by God Himself and furthermore by the experience of the temptation.

"Then Jesus was led up of the Spirit into the wilderness to be tempted of the devil." (Matt. 4:1)

This was not an accidental

meeting between Jesus and Satan. It was in the plan and purpose of God. But why would it be God's purpose to test Him? Was He experimenting to find an adequate Saviour for mankind? This, of course, was not the case, for God was not submitting Christ to temptation to see whether He would fail or whether He could sin or could not sin. Instead, it was to prove to man that here was a saviour who could not fail and would not fail. In other words, the temptation was for man's benefit and not God's. It was to certify Jesus as God.

There was another reason and this lay in the realm of world redemption. Jesus had just stepped from Jordan's waters of baptism, the emblem of death. At the very outset of His public ministry He had been baptized to die for our sins.

The arch enemy of redemption is the devil. In Genesis 3:15 we read, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Thus when world redemption was effected it would be a contest between the seed of the woman, Jesus Christ, and the seed of the serpent, Satan. The first obstacle to the cross was the devil. Jesus faced him and defeated him and in that hour redemption was won—except for the experience of the cross.

There are three great "ifs" propounded in three questions and used by Satan in this temptation. The weapon of Satan was *doubt*. The parrying weapon of Jesus was *faith*. Satan said, "If." Jesus said, "Is." He replied to Satan by saying in each case, "It is written."

This gives us the key to successful spiritual strategy in our own lives. It is faith parrying doubt. It is God's Word as the sword of the Spirit defeating the enemy of our souls.

I. "And when He had fasted forty days and forty nights, He was

afterward an hungered. And when the tempter came to Him, he said, If Thou be the Son of God, command that these stones be made bread. But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (verses 2-4)

Here we have the substitution of natural religion for divine revelation.

The devil said, "... command that these stones be made bread." Jesus answered, "To make bread out of stones is not My mission. My mission is to do God's will and perform a spiritual work in the hearts of men. It is not all of life to have bread. Bread out of stones feeds the body for its brief earthly sojourn. But the words out of God's mouth feed the soul and spirit of man now and for eternity."

Satan said, "If thou be the Son of God." Did he not know that Jesus was God? Of course he knew it. And it was just this which was at issue, the deity of Jesus Christ. The devil was not trying to disprove Christ's deity. He was admitting it but was trying to discredit Jesus in the eyes of the world by making him act less than godlike.

The supreme object of the temptation was to get Jesus to distrust the testimony of divine authority. It was to discredit God's testimony when He said of Jesus so recently at the Jordan, "This is My beloved Son, in whom I am well pleased." It was an attempt to get Jesus to substitute a human way of life for a divine way of life.

This same temptation will be reproduced in us. We will be tempted to substitute a humanistic, naturalistic and materialistic life for a life of spiritual experience based upon the Word of God, for "It is written, man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

Jesus is saying here that you cannot get spiritual bread out of a purely naturalistic religious worship. Nor can you get spiritual satisfaction out of a natural life. Nor can you have a truly successful life out of mere eco-

nomic abundance.

II. "Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." (verses 5-7)

This was Satan's attempt to substitute spectacular religion for divine dependence.

The simple but subtle temptation was to get Jesus to defy the natural laws of God and substitute them with miraculous intervention. Jesus did not disregard the law of gravity, as He was tempted to do, and substitute it with angelic intervention on a miracle basis. He said, "Thou shalt not tempt the Lord thy God."

What did Jesus mean when He said, "Thou shalt not tempt the Lord thy God"? He meant that we had no right to demand of God that He prove His deity by creating a state of physical danger from which we expect Him to rescue us. Tempting God is trying to make God prove that He is God. Tempting God is disregarding the natural laws which He has already established for our protection and then expecting Him to circumvent those laws by miracles of wonder. Tempting God is the human circumvention of the promises of divine preser-

vation in danger by trying to create situations of danger out of which we expect God to rescue us by means of the miraculous. It would be a sin to create that danger and thus tempt God to be un-godlike.

It is my considered judgment that snake-handling, thrusting one's hand into a box full of rattlesnakes to prove one's faith, is a form of tempting God. It is the proof of *folly*, not *faith*. And it is my considered judgment that the modern commercialized, publicized, spectacle-staged healing campaigns of today are likewise a form of tempting God to descend to the level of a religious circus by creating spectacular wonders.

JESUS, REMEMBER, performed many miracles—but never any miracle in order to appear miraculous or wonderful or great. He never performed a miracle to show off His power. When He healed a man He told him to keep still and tell no man, or else to authenticate it by showing himself to the priest, or else to quietly testify to his family or kinsmen.

The miracles of Jesus in the days of His flesh were to certify His deity. Any miracle now need not have that purpose but could and would be for providential purposes. Therefore anyone who pleads with God to heal him to prove His deity is appealing to God on a false basis. Anyone who attempts to circumvent natural laws which are God's laws, be they the laws of gravity or hy-

The name of Dr. Roy L. Laurin is widely known, not only in Los Angeles where he is pastor of the Eagle Rock Baptist Church, but throughout the country because of his ministry in various Bible Conferences and his published works, which include the "Life Series" on certain of the New Testament Epistles and his current best-seller **Meet Yourself in the Bible**.

Dr. Laurin's ministry has included twenty years of fruitful pastoral experience plus over five years of continuous daily broadcasting, along with a transcribed program over Station HCJB in Quito, Ecuador. A deep belief in the principles of religious liberty led to his position as Regional President of POAU and to his one-time appraisal of the **Converted Catholic** as "indispensable" to every pastor and every Protestant.

THE BIBLE UP AN OLIVE TREE



This is Takis Marmaras, one of the students from Berea, Greece, at the Macedonian Bible Institute in Katerini. He says: "From the day Christ came into my heart a struggle began with

my Greek Orthodox mother which continues to this very day. Sometimes she would not let me in the house or give me anything to eat. I hid any spiritual literature under my shirt and looked for an opportunity to read it. They searched my room and whatever books Mother found she would take away. They even broke the lock of my door so I could not lock myself in to pray. I had to climb up an olive tree in our yard and there read my Testament and pray. Up there they could not reach me. I tied my Testament to a branch when I wanted to hide it."

Takis endured this for 12 years. Don't you think he will make a wonderful Gospel worker? Such testimonies could be repeated by many of our Bible students. Shall we not be held accountable before the Lord if we turn such students away? We shall have to unless you rally to their support which is \$25 a month. There is really a desperate need at our Macedonian Bible Institute, where we are training the Greeks to bring the Gospel to their own people. No foreign missionaries can go there. We hope the Lord will speak to your heart so that you will help this work by undertaking either full or partial support of one of these Bible students. We shall be glad to send you the picture of the one you will pray for and help. May God lead you to do His will. Send your gifts to: American Mission to Greeks, Inc., Dept. C, P.O. Box 423, New York 36, New York. (In Canada: 90 Duplex Ave., Toronto 7, Ontario.)

giene, to get God to do a miracle of spectacular wonder, is tempting God. And anyone who parades his faith to win the applause of men is sinning against God.

You will notice that Satan quoted scripture. After Jesus' first answer in which He said, "It is written," Satan came back in the second temptation quoting scripture. But you will also notice that when He quoted from the 91st Psalm he did not quote all the scripture. He said, "He shall give His angels charge concerning thee . . ." But he omitted the words, "to keep thee in all thy ways." Every cult that exists today is a system of half-truth. And if you ever have any trials of faith the devil will seek to persuade you that it is all right to trust God except in "all thy ways."

III. "Again, the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." (verses 8-10)

Here we have the substitution of satanic religion for divine worship.

The first temptation was an attempt to destroy faith in God by substituting natural religion for divine revelation. The second temptation was an attempt to destroy dependence on God by substituting spectacular religion for divine dependence. This third temptation was an attempt to destroy obedience to God by substituting satanic religion for divine worship. Remember, then, that in temptation it is Satan's strategy to destroy your faith in God, your dependence upon God, and your obedience to God. Against these attempts your defense is in God's Word, for Jesus Christ has established our pattern of defense with the words, "It is written."

It is said here that Satan took Jesus into "an exceeding high mountain and showed Him all

the kingdoms of the world and the glory of them." It could not have been a Palestinian mountain. None of the mountains of Palestine would have been suitable for such a sight, nor would Mt. Everest or the Matterhorn. It must have been a spirit mountain, a vantage point created for the moment by spiritual vision. Here were seen the kingdoms of the world, for suddenly and in an instant of time there appeared huge cities, the seats of the mighty, vast acres of rich land, the monarchies of the world, and all the glory and pomp that went with earthly dominion.

Jesus saw the then present dominions of Caesar, the coming potentates of India, the Khans of Mongolia, the despots Tamerlane and Charlemagne, the emperors of China, the sultans of Turkey, the god-emperors of Japan, the kings and queens, presidents and premiers, the senates and parliaments of the world "and the glory of them." In a glittering panorama of the world's first television Jesus saw all this glory, and the temptation was, "All these things will I give thee if thou wilt fall down and worship me."

Jesus Christ is the rightful King of this world, and Satan is its usurping prince. And the temptation is the effrontery of the usurping prince trying to entice the rightful king to surrender his legitimate acquisition of power by an illegal acquisition of power.

WHEN SATAN OFFERED CHRIST all the kingdoms of the world He was being offered what was already promised Him by God: "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9:6, 7)

Satan knew this but he was attempting to have Jesus Christ ascend the throne of universal dominion by surrender to him instead of by sacrifice and obedience to God. Satan was offering Christ a throne without a cross, and that meant rulership without redemption and sovereignty without salvation, all of which meant the defeat of God's redemptive plans for the world.

Satan is still offering the same things today. He is offering men a cross-less, blood-less, sacrifice-less, discipline-less dominion of life. It will not work. Beware of it. Satan is still tempting men to achieve success and get to heaven without the cross. But there is no eternal life apart from death, and there can be no heaven unless sin is cleansed from us.

Satan attempted to ensnare the Son of God even as he has been ensnared. As God's anointed cherub, the highest in angelic rank, he became exalted with pride, sought power only lawful to God, and fell from his place of eminence.

The promise of Satan was power. The price of power was to worship him as God. To worship Satan meant to accept him as God. In other words, he is suggesting that Jesus join forces with him and rule the world. To worship Satan is to unite truth with error and thus rule the minds of men.

JESUS REFUSED to accept Satan as God. His answer was a dismissal: "Get thee hence, Satan (adversary). Thou shalt worship the Lord thy God, and Him only shalt thou serve." The real issue in the world today on the religious level is the worship of God versus the worship of Satan; and there can be no true worship of God apart from the Word of God and apart from the Son of God, for Jesus said, "It is written" and "I am the way."

The enemy of Christ is the enemy of the Christian. How shall we fight this enemy?

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh

(Continued on page 20)



The Not-So-Golden Rule

There are indications that Catholic Action groups in Argentina, under pressure from the Catholic clergy, may be planning incidents of violence against evangelicals.

One incident recently occurred in Buenos Aires, the capital of Argentina. A priest, dressed in civilian clothes, and several members of Catholic Action entered an evangelical service.

Screaming insults at the audience they approached the pulpit, pushed the pastor aside and attempted to snatch the Bible from his hand. Turmoil continued until police arrived and brought an end to the disorderly conduct of the intruders.

The incident was followed up by letters, pro and con, in the prominent newspaper of Argentina, *La Prensa*.

At the same time mission executives have noted that several visas to Argentina have been refused. Some authoritative observers have expected that Catholic pressure would be brought to bear on visa matters.

Argentina is still passing through the crucial hours of testing. Will it be a swing of the pendulum from one form of totalitarian government to another?

United Evangelical Action
Jan. 15, 1956

Arguments Won and Souls Lost

The idea of doing a "management audit" on an organization as large and complex as the Catholic Church would appear a wild dream to most people. . . . But Jackson Martindell, president of the American Institute of Man-

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agement, went ahead and got it done anyway. The audit took eight years to complete . . .

Its conclusions may be a surprise to many impatient American Catholics, who have long felt that one of the "marks of the Church" was a steadfast aversion to business-like methods. . . . Most interesting, and perhaps most helpful, were some of the criticisms offered. We cannot speak for the rest of the Catholic world, but regarding the situation in the U. S. we cannot help agreeing that in the matter of public information and publicity the Church has not been well served.

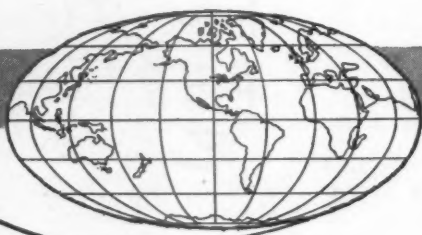
"Time and again it (the Church) put its worst vestment forward, when the best side easily could be shown," is the way the audit phrases its criticism of the Church's public relations.

Making all allowance for the malice of evil men, the wiles of the Devil, and the sheer difficulty of making hard truths palatable to fallen human nature, it does seem that we Catholics have had a culpable part in hiding the innate attractiveness of our Faith.

Too often we have won arguments and lost souls. Too often have we used the truth like a shillelagh instead of a friendly beacon light to wanderers. Too often our zeal for doctrinal integrity has been but a thin cloak veiling an unholy glee in finding someone dead wrong.

Catholic Universe Bulletin
Feb. 10, 1956

UNTO THE UTTERMOST



INQUISITION in Colombia

While the Pope and the Roman Catholic hierarchy call the world to the aid and defense of "persecuted" Roman Catholics in countries behind the Iron Curtain, we are waiting—and we have waited long—for a similar call from the Pope to the Roman Catholic hierarchy in Colombia and elsewhere to stop the persecution of Protestants, if not in a spirit of brotherly love, at least in a spirit of humanitarianism.

The following accounts of persecution, while not found in the public press, are fully documented by responsible organizations in Colombia.

ARE THEY MINISTERS OF CHRIST?
... I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

"The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth

that I lie not." (II Cor. 11:23, 26, 27, 31)

Women missionaries released; Government makes no explanation.

Two Protestant missionaries, single women, arrested in July on the charge of possessing communist propaganda, were released August 17th, and the charge against them was dropped.

Police entered the residence of the missionaries in Quinchía (Caldas Department) on Sunday afternoon, July 15, 1956, searched the rooms, and declared that they had discovered communist propaganda. The women, Miss Ida Danielson, 82 years old, and Miss

Dorothy Hagerman, 35, say that they had Sunday School materials, Bibles, and hymn books in their house. They state that if communist propaganda was found it must have been planted there maliciously.

Police in Quinchía, shortly after the arrest of the women, displayed communist literature, sixteen sheets of which they affirm had been found in the missionaries' house. The literature bore the imprint of the Central Office of the Communist Party, and called for the overthrow of the Colombian government in 1957. It had been mimeographed or hectographed from typewritten copy.

After their arrest in Quinchía the women were taken to Manizales, capital of Caldas Department. For several days they were held in a police barracks where they were fingerprinted, photographed, and interrogated in a police line-up like common criminals.

The order freeing the missionaries is signed by Jorge Lamo Pulido, Chief of the Alien's Section of the Colombian Secret Police (SIC), and makes no mention of the outcome of the investigation. Since communism is outlawed in Colombia and the mere possession of communist propaganda is a criminal offense, the only conclusion which can possibly be drawn is that the Secret Police determined that the literature had been planted in the missionaries' house. No action has been taken against the Quinchía police who made the arrests.

It should be noted that a determined effort is being made by the Colombian government and the Roman Catholic hierarchy to link communism and Protestant Christianity. President Rojas Pinilla, in his New Year's Day address to the nation, affirmed that Protestants are joined with communists in an effort to destroy the national unity of Colombia. This same reckless and unfounded accusation has been repeated for years by the Roman Catholic hierarchy in its anti-Protestantism campaign. In Quinchía the Catholic priest incites the townspeople against Prot-

estants by daily tirades over a public address system placed in the tower of his church.

Accuse Protestants of desecrating Catholic church: houses stoned. On June 28, 1956, the parish priest of Socorro, Santander Department, Father Carlos Ardila, announced to the townspeople over loudspeakers in the steeple of his church that the church had been profaned and the collection boxes robbed. He publicly blamed Socorro's Protestants for the sacrilege and upbraided the citizens for not having attacked the houses of the Protestants.

That evening, while Socorro's Protestants were in a religious service, two policemen entered their chapel and arrested the preacher, Esteban Geraldo. As the police led Sr. Geraldo away, a crowd began to throw stones at the chapel, shouting "These are the ones who robbed our church!" They then stoned the houses of some Protestant church members, including those of Sr. Marcos Carreño and the Señora Belén de Flórez. This latter, although situated only a short distance from the police station, was stoned by a mob until one o'clock in the morning. One of the children of the Señora de Flórez was struck by one of the stones.

At one o'clock in the morning police arrived. They did nothing, however, except to write down the addresses of the houses which had been attacked. After they left the stoning began again and continued for several hours.

Police interrupt Protestant religious service. On Sunday, August 19, 1956, Protestants of La Quibra, Magdalena Department, were celebrating a religious service when the police Inspector of Cerro Redondo, accompanied by twelve policemen, entered their chapel and announced that such services were forbidden. As the police left they threatened to shoot all those present. The interruption and threat were reported to the Mayor of Aguachica, within whose Municipality lies La Quibra, Sr. José Asunción Quiñones, but no investigation has been made.

Protestant services prohibited.

On June 22, 1956, Protestant religious services were declared forbidden from that time on by Lieut. Alvaro Herran Haqueria, military mayor of Baraya, Huila Department. The mayor declared that such services disturb the public order in his town.

Arbitrary searching of Protestant home. On September 4, 1956, three officers of the SIC (Colombian Secret Police) entered the house of the Rev. Eloy H. Anderson in Ocaña, Norte de Santander Department. They searched all the rooms and confiscated Sunday School books and pamphlets. The next day, when Mr. Anderson tried to reclaim his literature at the SIC office, he was told by the Chief that it had been decided that the literature was not for his own private use but for public distribution, which, he said, was contrary to the laws of Colombia.

Confiscate Bibles and Protestant literature. In Barranquilla, Capital of Atlántico Department, on July 7, 1956, Sr. Antonio Navarro, Colporteur of the American and British Bible Societies, was stopped by a policeman while he was selling Bibles, New Testaments, and Scripture portions. Despite the fact that Sr. Navarro carries a SIC license permitting him to sell books in public his entire stock, worth forty-eight pesos, was confiscated by the policeman, who declared that Protestant religious literature could not be circulated in Colombia.

Deny approval for primary school. In March, 1956, members of the Junior Chamber of Commerce of Magangué, Bolívar Department, with the intention of founding a primary school for children for whom there is no room in the public schools, and with the authorization of the School Superintendent of the Department, sought the approval of the local Inspector of Education, in this city, as in many others, a Roman Catholic priest, Father Nicolás Vergara.

Father Vergara said that he would not approve the school unless a portrait of the Sacred Heart of Jesus were enthroned in

the classroom and unless the Chamber should remove Sr. Luis A. Rubiano from its membership. Sr. Rubiano, a Protestant Christian, was a founding member of the Chamber. The priest declared that if the organization would carry out his orders he would recommend that the school be granted government approval and that he would give it all possible support, even to teaching a course, if necessary!

Confiscate Bibles and hymn books belonging to a Protestant pastor. In August, 1956, the Rev. Pedro Gutiérrez was stopped by police as he was entering the city of Magangué, Bolívar Department. His suitcase was searched and his supply of Bibles and hymnbooks confiscated. One of the policemen said, "We have seized more than thirty Protestant Bibles recently." The Rev. Gutiérrez was taken to a police station and booked on charges of circulating Protestant literature in Mission Territory, notwithstanding the fact that Magangué lies outside of Roman Catholic Mission territory.

Threaten fines for Protestants. On August 31, 1956, the newly-appointed mayor of Aguachica, Magdalena Department, Sr. Gonzalo Oguin, summoned the Señora Carmen de Sánchez to the city hall, accused her of disseminating the Protestant religion, and threatened her with a five hundred peso fine if she should continue. Several days previous a policeman named Luis Quintero Villalba had searched the Sánchez house and confiscated some framed Biblical texts which were hanging on the walls.

Threaten Protestants because of their religious faith. On July 5, 1956, the mayor of Majagual, Bolívar Department, Sr. Martín Sampayo, sent a Resolution to Sr. Francisco Gómez, a Protestant, in which he said the following: "On arriving here the third of this month on a visit of inspection I found the town alarmed because various Adventists were conducting services and practicing the rites of that

(Continued on page 20)

CANDLE OF THE MONTH

The Roman Catholic Church sets aside January 18 in honor of the Chair of St. Peter and celebrates a special mass for the occasion.



The Primacy of Peter

by Rev. Hugh Farrell

The Roman Catholic Church speaks with such authority about the primacy of Peter, but even the early Church Fathers were not at all agreed as to the meaning of "the rock" on which Christ said, "I will build my Church." If Peter was not the first pope—and the evidence adduced is extremely shaky—the Roman structure is as precarious as an inverted pyramid in mid-air, a gigantic superstructure with no foundation.

"BEHOLD NOW THE NEOPHYTES [newly baptized] go from the dripping threshold to the portable chair of the Apostolic Confession."

In these words the *Libellus pro Synodo* speaks of the venerated chair of St. Peter in Rome. This chair, because of its claim to fame by virtue of Peter's alleged primacy, merits a special feast of commemoration, and is "especially praiseworthy because on it the blessed Bar Jona [Peter], by reason of his devout faith, was raised to pre-eminence by

the words of the Redeemer." The chair is venerated because on it Peter sat to receive the neophytes.¹

The chair is made of oak and acacia wood, with four legs connected by crossbars. To the right and left of the seat four strong iron rings, intended for carrying purposes, are set into the legs. There are eighteen ornamental ivory panels, on which the labors of Hercules, as well as fabulous animals, have been engraved.

The Roman Catholic Church claims that Peter used the chair

as a throne. At present it is enclosed in a huge casing of bronze above the apsidal altar of St. Peter's Basilica in Rome. The pope's throne is usually placed on the altar steps in front of this bronze casing. But the enclosed chair above is usually visible and is available for the veneration of the people attending services in St. Peter's.

It is difficult to picture the humble fisherman, who had thrice denied his Lord, seated in the chair, carried about by servants, and receiving the adulation of the early Christians.

What should be the attitude of Protestants concerning the chair of Peter and the veneration paid to it by the Roman Catholics?

First of all, we reject the worship, or veneration, of all such relics as being contrary to the Holy Scriptures and as an idolatrous inheritance from paganism. The mere idea that true followers of our Saviour attached importance, or sacramental characteristics, to any article of furniture is absolutely contrary to the teachings of Jesus Christ in the Gospel and repugnant to those who worship "in spirit and in truth."

Rome claims that the chair is worthy of veneration because Peter as the first pope of Rome sat on it and ruled the church as the bishop of that city. Let us consider the validity of this claim.

Rome attempts to substantiate its claim by offering as proof the head of St. Peter, which is kept together with the supposed head of Paul. These two macabre relics are retained in St. John Lateran, which is the pope's cathedral in Rome. The Roman Church also offers as evidence the so-called tomb of Peter, which is said to lie beneath the High Altar in St. Peter's Basilica on Vatican Hill. Several years ago when the tomb was broken into accidentally, Pope Pius XII claimed to have personally ascertained that Peter's bones were present but ordered the alleged tomb to be resealed before archeologists and disinterested persons could verify the claims of the Roman Catholic Church.

"PETRA" AND "PETRUS"

The Roman Church rests its entire claim of Peter's residence in Rome on the following well-known verses from Matthew:

"And I say also unto thee, That thou art Peter, and upon this rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:18, 19)

Augustine, theologian and bishop of Hippo whom the Catholic Church constantly quotes as one of its greatest authorities, provides our first argument against the Roman bishopric of Peter.

In his commentary on this text he writes, very forcibly: "*And I say unto thee, Thou art Peter; because I am a rock (petra), thou art Peter (Petrus), for the rock is not from Peter, but Peter from the rock, as Christ is not from Christian, but Christian from Christ. And upon this rock I will build my Church: not upon Peter, which thou art, but upon The Rock [i.e., Christ] which thou hast confessed.*"

The argument from silence cannot be ignored either. We realize that such an argument is largely negative, but such a form of argumentation is constantly used by the Roman Church, especially the Jesuits.

Mark in his Gospel is silent on the entire question concerning the primacy of Peter. He, as well as Luke who is also silent, would certainly have known of it and would have recorded the fact if he had. The argument advanced by the Roman Church that the humility of Peter forbade its mention in the Gospel of Mark would not necessarily have applied to Luke.

Paul in his writings referred to Peter, James and John on an equal basis as "those who were reputed to be pillars." (Gal. 2:9) Again in his second letter to the Corinthians, he states: "For I suppose I was not a whit behind the very chiefest apostles." (II Cor. 11:5) It is scarcely neces-

sary to point out that he would hesitate to speak this way if Peter had any claims at that time to the primacy.

Furthermore, Peter was definitely not in Rome when Paul wrote his Epistle to the Christians of that city. The contention of the Roman Church that Paul failed to mention Peter, as he did others, in that letter because he was fearful of exposing Peter to persecution by the pagan authorities does not hold water. The church was not at that time an unlawful religion, nor was it being persecuted.

In addition, if Peter had been in Rome, Paul should certainly have mentioned the fact when he arrived as a prisoner. It is altogether likely that Peter would have had some sort of communication with him during that period.

An authoritative and rather conclusive statement comes from Roman Catholic Archbishop Kendrick of St. Louis. He, together with Bishop Fitzgerald, was among the one hundred fifty bishops who opposed the pronouncement of Papal Infallibility at the Vatican Council in 1870.

The Archbishop pointed out that of the early Church Fathers seventeen taught that Peter was the rock, eight taught that the rock meant the Twelve Apostles collectively, forty-four identified the rock as faith in the Messiahship of Christ which Peter had just confessed, and sixteen said that it was Christ Himself who was the rock.

"Therefore," Dr. Kendrick concluded, "if we are bound to follow the greater number of the Church Fathers in this matter, then we must hold for certain that Peter means not himself as the rock professing the faith, but the faith professed by Peter."

The last word concerning the chair of Peter may be taken from the *Catholic Encyclopedia*. In an article on the history of the chair, the Roman Catholic writer states that it was kept after Peter's death in a chapel above the cemetery of Priscilla on the Via Salaria. When the Goths pillaged Rome, they destroyed everything in their path.

In his account the writer asks the following cogent question: "If the original chair of the Apostle had still been there at that time, would it have been saved from destruction in the pillage that did not even spare the sarcophagi in the catacombs?"

It would be a rare relic indeed that would survive the ravages of nineteen centuries in a city that has been as busy a thoroughfare and crossroads as Rome!

IN CONCLUSION, we may borrow the paraphrase of the words of Christ as rendered by the Rev. John H. Hopkins in a letter to Archbishop Kendrick in which he refuted the Roman Catholic viewpoint:

"Blessed art thou, Simon Bar-Jona, for thou hast acknowledged in me the divine and Almighty Rock of Israel. Flesh and blood hath not revealed this unto thee, but my Father which is in heaven. And I say unto thee that thou art a stone, a living, precious stone, which shall be set, along with thy fellows, in the twelve foundations of my celestial city. [See Rev. 21:14] For on the Rock which thou hast confessed I will so build my Church, that the gates of hell shall not prevail against it.

"And to thee I will give the keys of the kingdom of heaven, for thou shalt be the first to open the Church by the power of the Holy Ghost on the day of Pentecost. And whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

"And on all the other foundation stones in my heavenly city I will bestow the same high privileges. For on them, together with thee, after my great sacrifice is accomplished, and I have risen in triumph from the dead, I will breathe the breath of my divine power, and then will I fulfill my promise, by saying to all my chosen Apostles, *Receive ye the Holy Ghost . . .*"

(See ad page 17)

¹ *Catholic Encyclopedia*, Vol. III, pp. 551-2.

² John H. Hopkins, D.D., "*The End of Controversy*" *Controverted* (New York: Dana and Co., Publishers, 1856), p. 441.



EYES OF THE WORLD

The Roman Capitalist Church

Two Roman Catholic churches in New Jersey, found guilty of violating the regulations of the Legalized Games of Chance Control Commission, lost their bingo licenses for a year. The churches, with their subsidiary organizations, are thus deprived of their share of the nearly four million dollars a year grossed from raffles and twelve million from bingo.

Mary must indeed be a lady of sorrows when she sees how far one branch of the Church founded by her Son has departed from the Gospel.

Fraud, Lies, and Myths

Two brave Roman Catholic priest-professors in Canada have issued a four-thousand-word report on the shameful political immorality of Catholic Quebec. The Reverends Gerard Dion and Louis O'Neill of Quebec City accused the politicians of that province of systematic lying and fraudulent use of myths to influence voters.

One myth, they said, was to accuse the opposing party of being soft towards Communism. Another myth was the fear, often expressed by Premier Maurice Duplessis, leader of the Roman Catholic party in French Canada, that the federal government was seeking to deprive French-Canadians of their religion and language.

Part of the attack was directed against the buying of votes, the paying of hospital bills by political parties, unwarranted gifts, the spoils system on which the province is run, and violence at the polls.

The two priests concluded by saying that all Quebec citizens, but espe-

cially Catholics (ninety percent of the citizenry) need training in civic morality. Non-Catholic Canadians of other provinces, they said, provide a far better example of political honesty.

The Struggle for Control

The island of Trinidad in the British West Indies has witnessed considerable anti-Catholic sentiment. Last September 24, in Port-of-Spain it was necessary for the police to rescue Father Heenan of the Dominican Order from a mob of voters. The Catholics of the island had come out against the People's National Movement which has placed greater emphasis on a state-controlled educational system.

Since the People's National Movement regards the Roman Catholic Church as its major opponent, the atmosphere during the campaign was tense. At least one person was slain and twelve injured in the process.

Entering Wedge

A tentative program for closer cooperation between public and private institutions that would include an exchange of faculty members was approved by the meeting of representatives of colleges, schools and universities in New York last October.

Father Lawrence J. McGinley, a Jesuit and president of Fordham University, pointed out to the group that such an exchange would give local colleges the benefit of having members of—for instance—his faculty in case of the absence of one of their staff, thus obviating the necessity of looking for hard-to-find faculty members. This would allow a

non-Catholic institution to make use of Catholic teachers.

Dr. George N. Shuster, an outstanding Catholic layman and president of Hunter College, a non-denominational school, is to head the committee and to assist in forming a clearing house for the assignment of teachers.

This all sounds fine to the unwary. But the non-Catholic members of this group have forgotten that whereas non-Catholic teachers would follow the agenda as presented to them by Catholic colleges, the Roman Catholic members, in most cases priests and nuns, would be committed to a policy that makes the teaching of Catholicism their paramount duty.

Trick — or Treat?

Father Brissette of the Servite Order in Chicago is soliciting funds to build a huge crown to Mary. This crown, twenty-two feet in diameter and thirty feet high, will be erected on top of the Basilica of our Sorrowful Mother in that city.

At night the crown will be outlined in neon to simulate gold and multi-colored jewels. The inside will be lit up by a deep red light.

In his appeal, Father Brissette wrote: "We hope to place [a real St. Edward's crown] above the church and high in the skies. We write 'hope' because realization of a 'crown to Our Lady in the Skies' depends on the generosity of our readers. A little donation from each of our readers will do the trick and American Catholics will have reason to be proud of this work of art."

"Unsung Heroine" of the Papal Chambers

Not until 1950 was it known that Pope Pius XII maintained as part of his personal staff a Franciscan nun, who has been with him constantly for the past forty years serving as his housekeeper, nurse, secretary, servant, and confidante. Sister Pasqualina is the first woman to enter the inner papal chambers, thus breaking a precedent which had presumably been maintained until Pius XII became pope in 1939.

As confidential stenographer to the Pope, she is in direct control of his private and personal philanthropy, "which is enormous in its scope and almost unknown in detail," according to a report from the Vatican. She also types his private letters, memos and papers.

During the Pope's long illness in 1954, one of his doctors said: "Sister Pasqualina displayed an amazing devotion. She was tireless, ever ready. With her long knowledge of the Pope's health and habits over the years, she was indispensable to the doctors. Her whole life is centered on the Pope and his well being."

Persecuted for Righteousness' Sake

A report from Roman Catholic Portugal tells of a week-long Bible conference held recently at Leiria seminary which was attended by seventy young people from eighteen churches. Many of the young people were the only Christians in their Roman Catholic homes. One girl told of being beaten, persecuted, and finally put out of her home because of her new-found faith. "But I do not live alone," she said. "Christ is with me. He is my Guardian and my Friend."

And Roman Catholics complain of persecution in Poland and Hungary.

St. Pius Fights the Virus

Instead of "singing for his supper" Dennis Day recently sang for a relic. Jack Rosenbaum in his daily column in the San Francisco *News* gives a revealing behind-the-scenes story of why the TV star promised to do a free singing stint at the jubilee of the Star of the Sea Roman Catholic Church in that city.

While in Reno during a recent engagement Mr. Day developed a sore throat. Fearful of losing his voice he consulted a priest, who advised him to apply the relic of the newly canonized Pius X. In a few hours, he claims, the soreness left him.

Realizing that similar occasions might arise again, he went to a priest friend of his in San Francisco and asked him for a relic of the Pope to use on such occasions.

"I'll give you one," said Father Cloutier, "on one condition."

"Anything, Father, you name it," said Day. And so in return for a relic of the dead pope he sang in the church.

It is a matter of curious interest that within two short years of his canonization relics of Pius X should be scattered abroad so efficiently that at a moment's notice a priest in—of all places—Reno, can produce one.

Pope Elated as Two Cardinals Are Freed

Late last October the two cardinals who had been held as prisoners in Poland and Hungary were released.

Cardinal Wyszynski of Poland returned to Warsaw with the Vice Minister of Justice, a very close friend of Gomulka, the Polish Communist party's new First Secretary. Following his release after three years of forced stay in a monastery, the government warned him that he must not engage in politics.

Cardinal Mindszenty of Hungary, who had been found guilty of "high treason, espionage, and offenses against currency regulations" during the so-called "mock trial" of early 1949, was liberated by Hungarian revolutionary troops from the chateau where he had been under con-

finement. Shortly after, he took refuge in the American Embassy.

Both men had been permitted to move about freely within the limits of their confines and both looked remarkably well.

Poverty on a Grand Scale

A three-million-dollar Roman Catholic high school was recently dedicated in Milwaukee by Archbishop Meyer, who praised the Dominican Sisters who will operate the school for their "perseverance, devotion, and generosity." At the time of the dedication \$700,000 had been donated by the people, but the astounding fact is that one million dollars had been lent by the Dominican nuns.

For an organization that pledges itself to poverty as well as chastity and obedience the figure of a million dollars would seem to represent a rather tidy sum that the sisters keep on hand. Their business acumen is further indicated by the fact that the amount was strictly a loan. The archbishop has other plans afoot for raising the balance of \$2,300,000.

De Profundis

Last October the body of Pope Pius IX was exhumed in the presence of three cardinals, a group of physicians, and high Vatican officials in a ceremony of preparation for his beatification.

According to the report, when the inner coffin was opened, the body was found almost perfectly preserved. It will be exposed for the veneration of Catholics when Pope Pius XII declares that his nineteenth-century predecessor is beatified.

Pius IX is the pope who issued a pronouncement, termed the Syllabus of Errors, in which he reiterated the principle that the Roman Church is the only true church, that it has supreme jurisdiction over all phases of our lives, and that its authority is absolute. He also convened the Vatican Council and proclaimed the Immaculate Conception of Mary and the Infallibility of the Pope.

It is significant that when Pope Pius IX was being buried, the Italians attempted to seize his body from the pall-bearers and cast it into the Tiber. He had been absolutely opposed to their setting up the secular state of Italy.

Sheen and Shine

Bishop Sheen, popular TV personality, is currently offering God Love You Medals. They range in price from the two-dollar silver medal to the ten-dollar gold-filled model. "Because you wear the medal about your neck," he advertizes, "an African no longer wears his talisman about his neck to guard against evil spirits."

But Christians do not need either medals or talismans as insignia of devotion, sacrifice, or protection. Christ is sufficient. Peter said, "Silver and gold have I none. . . ."

Protest Against Intolerance

Disturbed by the reports of continuing persecution in Colombia, the American Council of Christian Churches in annual convention last October raised its protest by passing the following resolution:

"The growing intolerance of the Roman Catholic Church, particularly in Colombia, S.A., and Spain, should cause every American, including Roman Catholics, to rise up in loud and convincing protests against the atrocities that have been committed for many months. . . . We view with regret and alarm [the fact] that [neither] the Pope nor any other high-ranking member of the Roman Catholic hierarchy has to our knowledge issued any orders to stop these atrocities. In some literature of the Roman Catholic Church, particularly the literature published in current periodicals and papers, she lays claim to being tolerant. We would like to see it demonstrated in countries where the Roman Catholic Church predominates."

Cupid Ignores Canon Law

Mixed marriages pose problems of "leakage" to the Roman Church all over the world. In an annual report to the Catholic Bishops of Germany, Joseph Cardinal Frings of Cologne disclosed that one out of every four German Roman Catholics enters into a mixed marriage and that half of the Catholics involved eventually leave the church.

The disclosure of such news was surprising since this marked the first time in the one-hundred-year history of the Conference of German Bishops that the annual report was made public.

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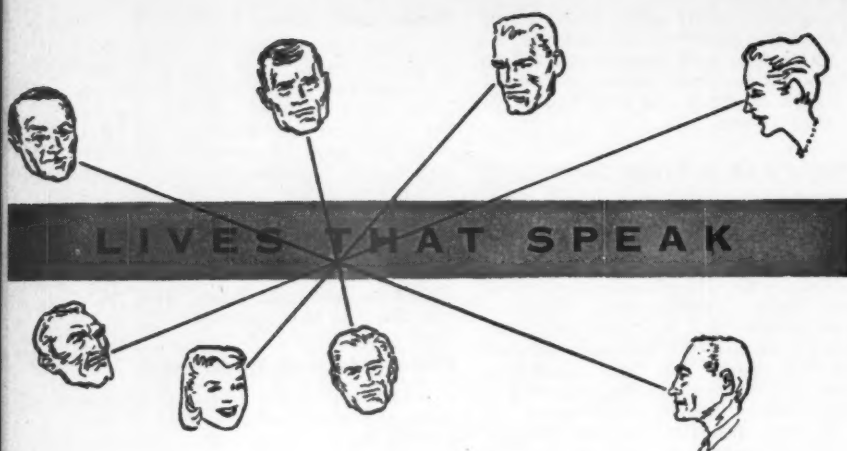
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THE QUEST OF A PRIEST

by Aldo Costi

When Father Aldo Costi left the Roman Catholic Church over a year and a half ago, he was persecuted and forced to hide out in a warehouse with the help of some Evangelical Protestant missionaries. When Christ's Mission heard of his plight, every effort was made to help him, and after much correspondence he was brought to the United States as a student. That was last April, just over a month before his passport would have become invalid in June, at which time he would have been forced to return to Italy.

During his first few months in this country Mr. Costi attended a Bible school and took intensive studies in the English language, which is most important to him if he is to remain in the United States. His testimony, however brief, gives evidence of His growth in grace and of his real desire to do the Lord's will.

TO RECOUNT BRIEFLY the story of my conversion to Jesus Christ is to render testimony to the mercy of God and to provide others in the Roman Catholic fold with an example of a personal religious battle in the hope that, under the guidance of the Holy Spirit, they too will surrender completely to Christ and will decide once for all to give up papal idolatry and to follow purely and simply the Gospel of the Lord.

I believe that this testimony has a particularly pertinent meaning, because it comes from an ex-Roman Catholic priest who knows the Roman Church for what it really is—its mechanism, legalism, function, doctrines, spirit, and finality. Today, after assiduous daily reading of and meditation on the Scriptures, I know, follow, and want to observe only the living Word of God as found in the Bible alone. But it was not

always so . . .

After completing my pre-seminary training, I spent five years studying philosophy, literature, and other liberal arts subjects at the University of Florence, Italy, and theology at the Franciscan Seminary of Montughi, also in Florence. At the conclusion of these studies, I was ordained a Roman Catholic priest on December 3, 1949, by Bishop Carl Albert Ferrero of Cavalerleone, the Military Ordinary of Italy.

The following April, I was nominated, in the diocese of Cartello, pastor of St. Paul of Fagnille, and assistant pastor of St. Peter of Caiprerere and of St. Andrew of Montemaggiore, until November 1, 1952. During this period I taught philosophy, literature, and Catholic Action in the local high schools.

From November 1952 to June 1953 I was placed under the disposition of the Sacred Consistorial Congregation of the Vatican, which, after having invited me to undertake a special course of studies on immigration, sent me a passport on May 12, 1953, permitting me to go to Brazil and Argentina to take care of the spiritual needs of the Italian immigrants there.

PRELUDE TO RENUNCIATION

As soon as I arrived in Brazil, I diligently carried out every task that was assigned to me. However, I must confess that I experienced, even in the very first year of the priesthood, a profound, intimate restlessness, a sad emptiness and spiritual insecurity arising from grave and repeated questions about spiritual and intellectual problems which Romanism could never solve in a satisfactory manner.

My intelligence, heart, sincerity, and interest, almost without my realizing it at first, compelled me to make a critical examination of my past religious experiences and of the Roman system and its postulates. Above all, I felt constrained to find out what position Christ and His Gospel occupied in the Roman Church. After careful investigation, I concluded that the Pope, not Christ, occupied

first place in the Roman system, and that Thomistic theology, not the Bible, occupied second place.

In May of 1954, on a sudden inner impulse, I gave up all priestly practices. This renunciation happened quite spontaneously in spite of the fact that I had been faithful, fervent, and dedicated to the service of the Roman Church.

Once having dispelled my initial moral and spiritual disappointment and depression, I earnestly searched for the truth. It was not an easy thing for me to accept the simple truth of the Gospel of Jesus Christ. But after having made many sacrifices, after having given the best years of my life to the Roman Catholic Church, I realized that religious indifference would be not only a great danger but also a terrible calamity.

"YET SHALL HE LIVE"

But the Lord assisted me. By His grace I overcame this obstacle and decided always to follow Jesus Christ, accepting Him and Him alone as the Saviour of my soul. "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." (John 11:25) These words infused into my heart the new birth, and I claimed salvation through the Lord Jesus. The truth in Christ has freed me forever from the slavery of human religious systems.

Publicly, I resolve to enter the company of evangelicals who teach and preach that Christ is the one and only Saviour and that the Bible is the sole rule of faith and morals. From that very moment the Roman Catholic Church began to persecute me persistently and insidiously.

In the eyes of the Roman Church, it is better for an ex-Roman Catholic to fall into the error of indifferentism or atheism than to become a convert to Protestantism or the pure Gospel of the Lord. And the Roman Church uses every means at her disposal to reinforce this attitude, such as boycott, ostracism, censorship, fines, physical violence, imprisonment, exile, and capital punishment. I was practically aban-

doned by all my friends during the very trying and difficult moments of persecution.

Throughout these anxious times the Lord was my comforter. He snatched me from the jaws of the angry lion and directed my steps to Christ's Mission, to Dr. Walter M. Montañó, Mr. Robert Hawley, and all the workers and supporters of the Mission, to whom I owe my most cordial thanks.

Now I have been converted and saved in Jesus—the same Jesus who is spoken of in the prophecy of Isaiah, in the Gospel of John, in Paul's letter to the Romans, and throughout the Bible, in



ALDO COSTI

which every word, every expression, every chapter, and every book has the sole purpose of manifesting with crystal clearness Jesus Christ, the only and exclusive Redeemer and Saviour of the human race.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. 11:33)

When one reads, meditates, and accepts with a pure act of faith the above passages, as well as others outlined in the Holy Scriptures, such an act of faith and acceptance is directed solely and entirely to the true Christ, and not to a Christ mutilated, belittled, and made wretched through the centuries by Roman Catholic dogmatic, moral, and ascetical theologians; by the so-called teaching authority of the popes; by Roman ecclesiastical curialism; by the Jesuits; by the

Code of Canon Law, and above all by papal theocracy, by means of which the Pope has proclaimed himself, with opulent pride, the infallible font of authority of the Christian Faith.

THE CHRIST OF THE WORD

Our Lord Jesus Christ is above all human doctrines, and I have accepted Him just as He is, that is, above every intellectual contamination proposed by the Fathers and Popes, great or small, in Council or *ex cathedra*. I have accepted the Christ of the Word, pure, holy, crystal-clear, substantiated and transfigured in the eternal bosom of God, expressed in every living word of the Bible.

I have accepted on faith the living Word of God without any relation to Roman Catholic theological or scholastic theory. Where theology begins to ramify, true faith dies—and the life of redemption and salvation is rendered null in the chaos of endless battles, of reciprocal excommunications and anathemas which generate hatred, intolerance, and fanaticism, the Inquisition, the rack, and the rope. But the Sacred Scriptures, which are above all theological disputations, still unite and will continue to unite all different confessions.

And I, an ordained Roman Catholic priest, belonging to the sacerdotal caste of the Roman Church, the most powerful in the Western world, have chosen to follow Jesus Christ with humbleness and simplicity of mind and heart, rejecting the heavy burden of human theological teachings, and leaving the structural prison of an ecclesiastical organization, because it is not the church but Christ alone who saves.

"For there is one God, and one mediator between God and men, the man Christ Jesus." (I Tim. 2:5) "For One is your Master, even Christ." (Matt. 23:8)

I have resolved never to place between Him and myself doctrines that are not warranted by Scripture. Above all, I have rejected the mediation of Mary, saints, priests, unscriptural sacraments, idols, idolatrous practices, and superstitious objects.

In sum, I have accepted the salvation that Christ offers, with the prayer that He Himself will guide my steps in paths of the most wise, joyful, and beneficial Christian liberty, a brother to all, and a debtor only to Christ.

Is Jesus Christ God?

(Continued from page 11)

and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:11-18)

The wonderful conclusion of the temptation is given in the words of verse 11:

"Then the devil leaveth Him, and, behold, angels came and ministered unto Him."

To whom were the angels sent? To Him who had kept faith with God. God's blessings always follow our faithfulness. You cannot consort with the devil and expect the companionship and comfort of angels. Modern unbelief cannot blot out a personal devil and preserve the ministry of angels.

When the hour of testing passes, the hour of reward approaches. Are you passing through testing? Are you facing dark days? Then remember God will be faithful to you as He was to His Son. When the hour of trial is over, the hour of reward will come and the messengers of mercy will visit you.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." (I Peter 4:12, 13)

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13)

Inquisition

(Continued from page 13)

religion, hurting the Catholic spirit of this town..." He closed his order saying, "I will not tolerate the scandal which continued Adventist meetings in your house produce in this town. I shall have to punish severely not only you but also all who attend such services."

A few days previous some Protestants had been lodged in Sr. Gómez' house, and before leaving they had had a prayer meeting. It was this meeting which motivated the mayor's order, a copy of which he sent to the Chief of Police with instructions that no further Protestant services be permitted in the town.

Prohibit Protestant services. On July 30, 1956, the Mayor of Puerto Leguizamo, Caqueta, Sr. Oliverio Rodríguez, prohibited by means of a decree the celebration of Protestant religious services, the tuning in of non-Catholic radio programs, as well as any kind of educational work distinct from the Roman Catholic day schools. In his decree he said:

"Protestantism is not good for the interests of a nation like Colombia which is built on bases of Christian culture. . . . The dissemination of Protestantism is especially damaging in Mission Territory such as this, not because of an increase in the number of sincere Protestants, but because of the loss of all religious

faith and the inevitable acceptance of communism by all who receive teachings contrary to the essential dogmas of Catholicism. . . .

"With no risk of error it can be absolutely assured that in all the communist command posts which have fallen into the hands of Government troops there has been found together with communist propaganda copious supplies of Protestant literature. This signifies, beyond doubt, that international communism understands that for the success of its sinister plans in Colombia, it has to begin by destroying the religious unity."

The mayor threatened fines of from 100 to 150 pesos against those who should disobey the instructions of his decree. Protestant Christians, meanwhile, are meeting secretly, behind closed doors and without singing hymns. In August of last year the previous mayor of Puerto Leguizamo, Sergeant Marco Aurelio Niño, jailed Sr. Jacobo Perdomo and fined him 100 pesos for having conducted a Protestant Sunday School for Colombian children.

Jail Protestant Christians. On July 7, 1956, on the outskirts of Montañita, Caquetá, armed police entered the house of Sr. Cenón García, a Protestant Christian. After confiscating all the Bibles and hymnbooks they could find, the police took Sr. García, his wife, and their children prisoners. The García family, together with the members of another Protestant family in the same neighborhood, was taken before the mayor of Montañita. The mayor told them that they had been jailed because they were celebrating Protestant religious services in their homes. The families were kept in the Montañita jail four days; then the women and children were released and the two men were taken to the capital of Caquetá, Florencia. In Florencia they were held incommunicado and denied visits by their wives or by a visiting Canadian missionary.

... So the persecution continues, and the end is not yet in sight.

question ? mark

by Angelo Lo Vallo

Question: *What does the Roman Church mean by the "dolors" (or sorrows) of Mary?*

Answer: The Roman Catholic Church holds that the dolors of Mary are seven in number: (1) the prophecy of Simeon; (2) the flight into Egypt; (3) the loss of the child Jesus in Jerusalem; (4) the meeting with Christ on the road to Calvary; (5) the vigil at the foot of the Cross; (6) the taking of Christ's body down from the Cross; and (7) the burial of Christ.

Question: *Some time ago, I became involved in a controversy with my Roman Catholic neighbor about the defamatory, persecuting attitude of her church towards Protestants, which she denied. To justify my assertions I told her that the Roman Church once pronounced an excommunication against Protestants. Am I right? If so, can you supply the documentary evidence?*

Answer: Yes, you are right, though you will find that as a general rule Roman Catholics dislike facing the truth about these matters, providing they are aware of them.

In 1566, Pope Pius V issued a Bull called "*In Coena Domini*," which was later republished and renewed under the same title by Pope Urban VIII. It consisted of thirty-one sections describing the different classes of excommunicated persons, who were always to be considered accursed. In a ceremony with bell, book, and cross to which three candles were affixed, Pius V ordered this Bull to be read on Maundy Thursday of Holy Week in every Roman Catholic Church all over the world. For two hundred years this

was done annually until Pope Clement XIV, in response to persistent, strong opposition from Protestants and civil governments such as France, Germany, and Holland, was forced to suspend its reading. In part, the excommunication reads as follows in the Bull reissued by Urban VIII:


"In the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed Apostles, Peter and Paul, and by our own, we excommunicate and anathematize all Hussites, Wickliffites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and other apostates from the faith; and all other heretics, by whatsoever name they are called, or of whatever sect they be. And also their adherents, receivers, favourers, and generally any defenders of them: with all who, without our authority, or that of the Apostolic See, knowingly read or retain, or in any way, from any cause, publicly or privately, or from any pretext, defend their books containing heresy, or treating of religion; as also schismatics and those who withdraw themselves, or recede obstinately from their obedience to us, or the existing Roman Pontiff."

Here is the curse: "Excommunicated and accursed may they be, and given body and soul to the devil. Cursed be they in the cities, in towns, in fields, in ways, in paths, in houses, out of houses, and all other places, standing, lying down or rising, walking, sleeping, eating, drinking, and whatsoever things they do besides. We separate them from the threshold, and from all prayers of the church, from the holy mass, from all sacraments, chapels, and altars, from holy bread and holy

water, from all the merits of God's priests and religious men, from all their pardons, privileges, grants, and immunities, which all the holy fathers, the popes of Rome have granted; and we give them utterly over to the power of the fiend. And let us quench their soul, if they be dead, this night in the pains of hell fire, as this candle is now quenched and put out [one of the candles attached to the cross is put out], and let us pray to God, that if they be alive, their eyes may be put out, as this candle is put out [the second candle is put out]; and let us pray to God, and to our Lady, and to St. Peter, and St. Paul, and the holy saints, that all the senses of their bodies may fail them, and that they may have no feeling, as now the light of this candle is gone [the third candle is then extinguished], except they come openly now, and confess their blasphemy, and by repentance, as in them shall lie, make satisfaction unto God, our Lady, St. Peter, and the worshipful company of this Church. And as this cross falleth down, so may they, except they repent, and show themselves."

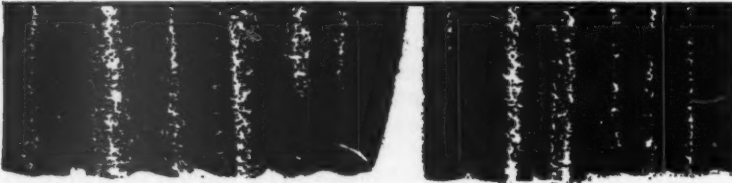
Question: *Since the reading of the above is today suspended in the Roman Church, does this mean that Protestants are no longer considered excommunicated and accursed?*

Answer: No, it does not. In accordance with Canon 2314, Protestants, that is, heretics, schismatics, apostates, and so on, still fall under the censure of excommunication reserved in a special way to the Pope. The difference lies not in a point of law but in the mode of publicity, which in this case is soft-pedaled.



by Antoni Gronowicz

BEHIND THE PURPLE CURTAIN



Vatican Politics in Poland

The following letter, written just a year ago to one of Poland's dignitaries, briefly summarizes the country's long history of religious persecution, suffering, and subversion.

"After the happy and prosperous reign of Ladislas IV there followed awful days, marred by failure and disaster of all sorts. The soil of Poland was invaded by alien people, and with special ruthlessness and ferocity by dissenters. . . . Following an unexpected change for the better, your fatherland saved its liberty . . .

"This is the Polish nation's proudest boast and a stimulus to the strongest possible resistance against the godless forces which unfortunately try to weaken or poison your nation. . . . Above all one must seek peace with God, the Ruler of all time, when trials and human iniquity persecute with hatred soul and body . . .

"Already in our previous letter, dealing with the religious persecution suffered by the Polish nation, we distinctly condemned the villainy of such an oppression. This sad situation, in spite of obvious lawlessness, not only has not changed at all, but seems to be deteriorating. Unfortunately, other nations also remain in this lamentable state, where . . . the freedom of the Church is hindered in various ways . . .

"And as regards your nation, there is the additional

increasing, cunning activity of the supporters of news-mongering. . . . We grieve, therefore, and sadly complain that some people illegally interfere in matters which do not belong to them. . . . We warn them that, respecting the orders of the rightful authorities, they take time out for reflection about themselves, and do not harm the cause of religion. . . . It causes us much pain indeed that they contaminate Christian doctrine by their speeches and publications, by their errors which they spread everywhere and almost impose by force. All must increase their efforts that light be not conquered by darkness, but that, having achieved a final victory over that darkness, it shines all the brighter."

Ironically, the indictment contained in the preceding excerpts came from the spiritual leader of the very organization that has most vigorously opposed and persistently undermined Poland's heritage of religious freedom and tolerance handed down by the Protestant Polish Brothers. It has long been a studied tactic of Rome to accuse her enemies of her own crimes, and the foregoing letter from Pope Pius XII to Cardinal Wyszyński piously and pointedly illustrates this fact.

In this third and last installment, Mr. Gronowicz deals with more recent events in Poland, beginning with the early nineteenth century.

A CHARACTERISTIC and significant incident occurred after the turn of the eighteenth century which proved the attitude of the Pope and his agents toward Poland. Poland was enslaved and torn to pieces by Austria, Germany and Russia. In January of

1831, one of the many revolts against the oppressors broke out in Warsaw.

For a time the struggle met with success, for the best blood of Poland was given in battle. The Catholic city was under the autocratic rule of the Greek Orthodox

czar of Russia, but his power trembled and wavered. It almost collapsed, and would have if Gregory XVI had not come to his aid. The Pope solemnly excommunicated the Catholic Polish patriots who dared to protest the rule of the Czar of all the Russias. The

papal bull announcing this astonishing excommunication is today in a museum in Prague. Faithful Catholics who had fought for freedom were condemned to hell by their Holy Father.

In carrying this out, Gregory XVI had the czar's promise that the Roman Catholic Church would have more privileges in Russia if he helped in suppressing the Polish revolt.

In spite of the oppression by the Vatican and the Pope's followers in Poland, there still remained by the end of the nineteenth century half a million members of the Evangelical-Augsburg Church, organized in one hundred twenty congregations, and sixty-nine thousand members of the Evangelical Reformed Church, organized in twenty-seven congregations.

During the time between the First and Second World War, Poland with a population of about thirty-five million people had approximately one million members in the Protestant churches—Lutherans, Methodists, Evangelical Christians, Baptists, Reformed and Polish National Catholics.

Although this group of Protestants was numerically small in proportion to Poland's total population, its progressive Masonic influence was great in the life of the country in spite of the opposition of the entrenched power of the Roman Catholic Church. Protestants were the liberals in economic, political and intellectual affairs. They were important in the economy of the country, since the largest iron, steel and textile plants were in the hands of Protestant families. Protestant professors, senators, deputies, and even an occasional member of the cabinet were Masons and provided a liberal influence in Polish life.

The Constitution of March 1921, which stated that "No citizen for reasons of faith or religious conviction can be restricted in rights enjoyed by other citizens" and that "all the inhabitants of the State of Poland are entitled both publicly and privately to free confession of their faith and to the performances of the rites of their religion," guaran-

teed to Protestants freedom to worship as their consciences dictated. Furthermore, these laws assured the Protestant churches of their powers of self-government, stating that "the churches of religious minorities shall govern themselves by their own laws."

POLAND WAS PROUD of her just and liberal constitution. With millions of people eager to work in the exploitation of her natural resources—coal, iron, copper, zinc, lead, naphtha, and salt—and in the cultivation of her broad fertile acres, Poland faced the future with confidence. Her eager, hard-working citizens were ready to spend their strength and give their lives if need be in building a liberal country.

But the reactionaries then, as they had done years earlier, appealed to the Pope, who, posthaste, sent to their support Achille Ratti as nuncio. Very adroitly, Ratti led in the opposition to the young, growing liberal policies, subtly strengthening the hands of the selfish, conservative vested interests and deceiving the Polish people. Complete victory for the reactionaries was achieved. A concordat was signed with the Vatican and Ratti became the permanent nuncio. Later, some time after the completion of his highly successful mission in Poland, Ratti became Pope Pius XI.

Marshal Jozef Pilsudski, close friend of Achille Ratti, came into power in 1926. Backed by the power of the Roman Catholic clerics, Pilsudski became a dictator and liberalism faded from the Polish scene, except in the strongholds of Protestantism and in the secret Masonic organizations. Hundreds of beautiful Catholic churches were built in which mass was said five times a day for the hungry, barefooted children of Poland. Instead of building hospitals and founding organizations for the care of the poor, sick and needy, or schools for the education of the poor, fourteen million dollars of Polish money was sent each year to the Pope in Rome in return for blessings bestowed upon the Polish people.

IN SPITE of the liberal guarantees of the Constitution, the influence of the Roman Catholic Church became so strong in the political and economic life of the country that a person applying for a position had usually to present his prospective employer with a letter of recommendation signed by the priest of his parish stating that the applicant was a good, devout Catholic. Slowly but surely all the various institutions barring the Protestant organizations came under the control of the bishops and the cardinal. Even the government and the president found it expedient to give ear to the opinions of the Council of Bishops. This council had power enough to bring about cabinet crises, which it did.

Pilsudski actually ruled Poland until the day of his death, May 12, 1935, and never once from the time of his retirement in 1926 did he attempt to oppose the growing strength of the Roman Catholic clergy. The truth is that he looked to them for support in his efforts to maintain a constitutional dictatorship. He relied on two things: the brutality of the police and the dogmatic commands of the Catholic pulpit. The promises that he and his often-changed advisers made to the people before his rise to power were never carried out.

When the Polish peasants demanded agricultural reforms, because nearly fifty percent of the land belonged to counts, barons, and princes, they were greeted with bullets blessed by the Roman Catholic priests. When the city workers who received starvation wages asked for higher scales of pay, they too were answered with bullets blessed by the Roman Catholic priests.

If any organization, for example, the Union of Polish Teachers, tried to oppose the semi-fascist government and the Roman Catholic mafia, it was forced to disband and its leaders were thrown into prison. If any newspapers voiced too ardent protests or wrote too glowingly about the rights of man or pointed out the dangers that menaced the future of the country, then that paper was closed down and its editor

arrested. Every organization that appeared to be liberal or to have any quality of brotherhood about it, was denounced from the pulpit as being communistic. Any individual fired with the noble purpose of devoting his life to his country's advancement had either to do his work in exile or from behind prison walls.

Only two heroic parties survived this terror of the police and the Catholic priest and were able to fight for the freedom of the people of Poland: the Socialist Party, which later was under the leadership of Mieczyslaw Niedzialkowski, who was murdered by the Gestapo during the occupation, and the Peasant's Party, one of whose leaders was Wincenty Witos. These two political organizations had about three million Polish citizens under their influence.

IMMEDIATELY AFTER the September 1939 invasion of Poland, Pope Pius XII, who had been for a long time the nuncio to Berlin, gave audience to a few hundred German fliers who had taken part in the murdering of the civilian population of Poland. Here are a few words from the speech of the Pope as he received the fliers on November 14, 1939:

"The love of the Pope for the children of God knows neither barriers nor boundary. All the sons of the church are at home in their own house, more especially so when they approach the Holy Father with joy, and everyone has a place in His heart."

Toward the end of 1939, Pope Pius XII and the Polish General of the Jesuit Order Wlodzimierz Ledochowski, devised a plan for Poland under the protectorate of Hitler, with the understanding of Mussolini, who was in steady contact with the German leader. The plan aimed to crush the Soviet and allow the German army to take over the control of Poland, which was under Soviet domination, and restore the borders to the 1939 boundary line. This would put all of Poland under the control of Adolph Hitler, with Cardinal Hlond as Prime Minister.

Hitler promised to halt any further advances if England and

France would consent to his control of Austria, Czechoslovakia and Poland, and the return of the colonies in Africa which had belonged to Germany before the First World War. But England and France would not agree to this Vatican-inspired plan.

Many Roman priests who disavowed the appeasement policy of the Vatican have perished, and in doing so have become true Polish heroes of freedom. Poland, whose government has been in exile, has her representatives in all the capitals of the United Nations.

Until the war, Poland had her ambassador Dr. Pappe at the Vatican, but after the invasion of the country in September 1939, the Papal nuncio was recalled from Warsaw. In July 1944, the Polish National Council, at this time playing the part of parliament in exile, turned to the Polish government in London with this appeal:

"We ask the Polish government to request the Vatican to send us a representative because Poland

has always been represented at the Vatican by our ambassador, Dr. Pappe."

The Vatican did not reply to the note of the Polish government. Apparently the Pope would not acknowledge the existing Polish government, even though the government represented the same Poland that was nearly eighty percent Catholic and from which he, the Pope, received millions of dollars yearly.

THE NAZI AIM in Poland was the utter destruction of the Protestant church (especially the Augsburg) and the extermination of its members. The doctrine—which is the foundation of National Socialism—that all those whose ancestors at any time were German and who have a single drop of German blood must be incorporated in the German Reich no matter by what methods of violence and terror, has had an important bearing on the position of the Polish Protestants. Just as soon as the occupation of Poland was effected in September 1939, the Nazis began immediately to destroy the Polish character of the Protestant church. The Nazi theory was that no Protestant could be a Pole but must be a German, and anyone who would not accept this view must be eliminated.

The self-government of the Protestant church in Poland, so carefully established and protected by Polish law, was in an instant wiped out on instructions from Berlin. The Nazis abolished the institution of the independent Evangelical - Augsburg Church, substituting the Berlin-governed "Consistory of the German Evangelical-Augsburg Church in former Poland." After Bishop Julius Bursche, the head of the Augsburg church in Poland—an aged crippled man who was held in deep affection by all the Polish people, irrespective of creed—was imprisoned, subjected to torture, and finally killed in a concentration camp, the anti-Polish, pro-Nazi Kleindienst was appointed head of the Polish Protestant church, and he was completely subordinate to the German authorities.

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Hundreds of Protestants imprisoned for not registering as "Volksdeutsche," (having German blood) were tortured and died in concentration camps, and many were summarily executed. All Protestant establishments, real estate and other property were transferred to the National Socialist Peoples Welfare organization. The high school (named after Mikolaj Rej, Protestant writer of the sixteenth century) which had been maintained and run by the Evangelical-Augsburg Church since 1908 became a hospital for German soldiers suffering from venereal disease, and other Protestant schools, hospitals, and so on, were transferred to Nazi control.

German Evangelical churches were formed in Poland for Germans: no Poles were admitted to these congregations. All Polish pastors were removed and their pastorates turned over to German clergy, who were not even trusted by the communicants of German origin. These German pastors had had special National Socialist training, and many were actually in the service of the Gestapo. Thus in all occupied Poland, official Protestantism was preaching National Socialism and was often directly serving the Gestapo. True Polish Protestants led an underground existence, and in spite of the danger of which they were well aware, they displayed a firm and intrepid strength in fighting for their faith and for Poland.

IN THE YEAR 1940, when even the infallible Holy Father believed that Adolf Hitler's hordes would control all of Europe and perhaps all the world as well, he allowed the German bishops to intervene in the affairs of the Polish Catholics. At the recommendation of Berlin and with the approval of the Vatican, the Nazi Bishop Karl Maria Splett toured Poland and tried to persuade the Polish bishops to glorify the name of Adolf Hitler in the pulpits and to abolish the Polish language from church literature. Because of his loyalty to the Vatican and Berlin, the Pope nominated him as bishop of the Polish diocese in

Chelmno. At the same time many faithful servants of the church, the simple patriotic priests who had fought for their country, were dying in concentration camps in Oswiecim, Dachau, Buchenwald, Majdanek, and in prison dungeons in Krakow, Warsaw, Poznan, Lodz, and Czestochowa.

During the Second World War the Pope did not bemoan the fate of Poland nor care about the patriotic clergy. What concern could the Holy Father have for a defeated, exhausted Poland which had lost over six million of its citizens at the hands of the barbaric Nazis? The Vatican was occupied with global politics, trying to reconcile the western allies with Hitler so that their combined power could be sent against Moscow. If this plan had succeeded Mussolini and Hitler would have brought a "new order" to the barbaric Slavs and with it the Roman Catholic religion. But fortunately Almighty God did not allow the plans of Hitler, Mussolini and the Vatican to materialize.

The Second World War brought freedom to Poland. On the basis of the agreement between the Big Three Powers (United States, Great Britain, Soviet Union) in Potsdam on August 2, 1945, Po-

land's borders were moved further west to the Oder and Nisa Rivers, where once they had been at the beginning of the eleventh century.

AFTER THE ALLIED VICTORY, the leading Nazi figures were brought to trial. Was it strange that when the leading hangman of Poland, Hans Frank, was convicted and sentenced to die by the allied tribunal, Pope Pius XII should feel great pity for him and beg the allies to save his life? Dr. Frank was a devout Catholic, but as the leading ruler in Poland he was not bothered a bit with sending millions of Poles to their death.


In the summer of 1946, in Poznan, another Nazi murderer, Arthur Greiser, former gauleiter of Wartheland, was condemned to die. When the Polish courts passed the verdict, the Vatican, although it had not yet established diplomatic relations with Warsaw, appealed nevertheless to the Polish government to change the sentence. But when Bishop Wlodzimierz B. Jasinski of Lodz, during the election to Sejm Parliament in January, 1947, told his faithful people to pray for the success of the country and its development, he was relieved of his duties by the Vatican. A few weeks later the Most Rev. Jasinski found himself in a monastery doing penance for his efforts to cooperate with the government.

By March of 1947, the Polish Government with President Boleslaw Bierut at its head had evacuated all the Germans further west, with the exception of about one hundred fifty thousand. These Germans were replaced by Poles from the overpopulated central portion and the eastern part of Poland which now belongs to the Soviet Union.

By midcentury five million three hundred ninety thousand Poles were living in this territory. The

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churches and property of the German Protestants were taken over by the religious groups which represented the greatest number of newly settled people, eighty percent of whom were Catholic.

Between the new borders of Poland there were some twenty-five million people with about one hundred twenty-five thousand Lutherans, ninety-three thousand Methodists, twenty-nine thousand Reformed, twenty thousand Baptists, fifteen thousand Evangelical Christians, and seven thousand National Catholics.

Mindful of the bitter lessons of history, the Protestants have been trying to unite and work together to defend their ideals from the attacks of the Roman Catholic hierarchy of Poland. Very often these Polish Vatican agents, in their fight with progressive Protestantism, use provocative measures, such as accusing the Protestants of being German sympathizers.

The Polish government in the first months of its rule based its actions on the liberal Constitution of 1921 and granted full freedom to the Protestant Church, seeing in it a counter-balance to the Vatican party which, with Cardinal Hlond at the head, has since been the nest of opposition in the country. Again history is repeated. A number of Polish Roman Catholic dignitaries like Bishop Adamski of Slask and Bishop Jasinski of Lodz and a few hundred priests were striving to cooperate with the government. On the other hand, Cardinals Sapieha and Hlond were carrying out the orders of the Vatican to the letter, secretly opposing the government and bitterly fighting the Protestants and the Masons.

IN THIS UNDERGROUND FIGHT the highest Roman Catholic hierarchy directs about one thousand expertly trained Jesuits, who today as through the centuries are the general political staff of the Vatican. General Wlodzimierz Ledochowski (known also as the Black Pope) was succeeded as director by a Belgian named Janssen who knows the Slavs and their languages well. One of the main duties of the twenty-seven thousand Jesuits scattered all over the world is to wage ruthless war against all progressive movements and thought. Their two principal enemies are the Masons and the socialists.

Among laymen, a Jesuit-sponsored organization has functioned called the International Movements of Catholic Intelligentsia. This organization held a convention in Rome, at which a secret resolution was passed to persuade all Roman Catholic organizations to actively oppose those governments of the countries in the eastern part of Europe. Special emphasis was placed on Poland, which in the calculation of the Vatican will be the battlefield against the Soviet Union.

Simultaneously with the convention of the International Movement of Catholic Intelligentsia, another international organization called Pax Romana was meeting in Anzio, near Rome. This group was comprised of University students from all over the world. The secret Polish branch was the Anti-Bolshevik League financed by the Vatican. At both these conventions Polish "problems" were presented by Bishop Gawlina, the representative of ex-general Anders, ex-president Racziewicz, and ex-

prime minister Arciszewski. The theme of Bishop Gawlina's talk was that the Third World War against Moscow was drawing near and that the International Catholic movement should prepare the groundwork so that Communist Russia would be exterminated together with Protestantism, Masonry, and all progressive groups.

The most tragic part of the argument of the Polish bishop and his supporters was that the future war will take place on Polish soil and consequently leave Poland a scorched earth. But this was no concern of the Most Rev. Gawlina, because he, like so many of his predecessors before him, has given his soul, heart and work to the Vatican and not to Poland. Unfortunately he was not the only one; the high Polish clergy, with a few exceptions, support these same ideas, working for the good and power of the Pope. But the fact that these ideas of the Vatican are against the welfare of the Polish nation is very painful for the masses of Polish Catholics, who yearn for peace. For only in peace can the Polish nation pull through its hardships, economical difficulties, and political confusion.

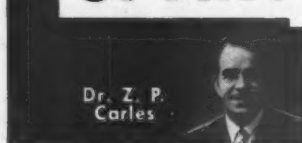
Very slowly the Polish Catholic masses are awakening as they recall the "fatherly protection" they received from the Holy Father at the Vatican during the Nazi occupation. These masses, heavy of heart, are beginning to see that Vatican politics are not healthy for them. Just as the Popes thousands of years ago behaved toward Poland, the present Pope is behaving today. Each year that passes, the words of the great Polish poet, Juliusz Slowacki, are becoming more and more true: "Poland, your destruction is in Rome!"

"I am the way, the truth and the life: no man cometh unto the Father, but by Me." (John 14:6)

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." (John 1:1-14)

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Immortality, by Loraine Boettner (Grand Rapids, Wm. B. Eerdmans Publishing Co., 1956; 159 pp., \$2.50)

PRUDISH SILENCE or careful understatement is the accepted social custom when it comes to the subject of death. But those who lift their eyebrows when the theologian mentions sin and death can hardly be expected to grapple with the subject of immortality.

Immortality reveals its true countenance only when associated with its counterpart of sin and death. In the early centuries of the Christian Church, when the accent was put on the richer life to come, the Christian outlook was markedly eschatological and the attitude toward death more realistic. Though aware of the importance of his role in the development of the Messianic kingdom on earth, the early Christian never limited his perspective to this life but looked forward to the Eternal Kingdom, where sorrow and death will have no place. A courageous restatement of that basic Christian position is to be found in this book by Dr. Boettner.

The book is divided into three parts, dealing respectively with physical death, immortality, and the intermediate state. Simply, clearly, and with fitting soberness, the author expounds the causal relationship between death and sin. In contrast to the Unitarian and Modernist view, it is stated that death is not the natural end of life but is the penalty for original sin.

From this Biblical viewpoint the author distinguishes three kinds of death—physical, spiritual and eternal. Physical death

means separation of the soul from the body. Spiritual death involves separation or alienation of the soul from God. Eternal death is spiritual death made permanent.

While physical death remains as a judicial penalty for those who are regenerated in Christ, spiritual and eternal death have been conquered through Jesus Christ. Summing up the right approach to death, Dr. Boettner says:

"For the Christian there are two aspects of death that must always be kept in balance. On the one hand, death has been so transformed by the atonement wrought by Christ that its sting has been removed and it comes now as the last earthly discipline, preparing him for that which lies ahead. . . Through the atonement provided by Christ the believer gains far more than he lost through the fall in Adam, for in the incarnation human nature has been, as it were, taken into the very bosom of Deity, and a closer relationship established between God and man than that which exists between God and the angels. Because of this relationship man's life is ultimately made much richer and fuller than was that of Adam before the fall, even his physical body finally being transformed into the likeness of Christ's glorious body. . .

ON THE OTHER HAND, death is never to be thought of as in itself a blessing. Except as it is overruled for good in Christ, it is an enemy, cruel, relentless, bringing grief and misery in human hearts. . . It is something that under normal conditions should never have entered the world, and that would not have been allowed

except as it became necessary as a punishment for sin. The Bible is uncompromisingly honest about death. It does not sentimentalize. It informs us that death is the penalty for sin, and that its infliction on the human race was an awful calamity." (pp. 25, 26)

The author warns against the tempting tendency to think that a person has been taken away from life before his work is finished. Here again our human viewpoint besets us. In the eyes of the disciples no life was more incomplete than that of Jesus when He died on the Cross. Yet, in the divine economy, Jesus had fully accomplished what He had come for.

As for prayers for the dead, Dr. Boettner vindicates the position of the Westminster Confession that any prayer for the dead would imply that their condition has not yet been fixed and it can therefore be changed at our request.

"It is very significant," he writes, "that in Scripture we have not one single instance of prayer for the dead, nor any admonition to that end. In view of the many admonitions for prayer for those in this world, even admonitions to pray for our enemies, the silence of Scripture regarding prayer for the dead would seem to be inexplicable if it availed anything." (p. 50)

IN THE SECOND PART of the book, approaching the problem of immortality proper, the author clearly defines his position by stating that he means by immortality "the eternal, continuous, conscious existence of the soul after the death of the body." (p. 59) Rejecting all hints or proofs based on analogy or philosophy, he centers the whole matter on Christ's testimony in John 11: 25, 26. Rightly he says:

"The only reliable information concerning the state of the soul after death is to be found in the Bible. That which the philosopher cannot fathom, nor the scientist explain, God has revealed in His Word. Much is presented by direct statement; much also is assumed as undeniably true and not needing proof." Then he continues with what forms the basis of his

argument:

"In general the Bible treats the subject of immortality of the soul in much the same way that it treats the existence of God—such belief is assumed as an undeniable postulate. It takes for granted that the characteristics of our nature are permanent, that we shall continue to possess intelligence, affection, conscience and will. Every passage dealing with future life assumes that we shall be then as we are now, reverential and social beings, loving God and one another. This necessarily includes recognition, communion with Christ and with the angels and the redeemed." (p. 78)

It may be pointed out that Dr. Boettner weakens his argument by stating that concerning the subject of immortality much is "assumed" in the Bible. He may be accused of using as his postulate what he is setting out to prove, i.e.: I will prove from the Bible that the soul is immortal; the Bible assumes that the soul is immortal; ergo, the soul must be immortal. The chain of reasoning at this point is rather weak.

IN THE THIRD section the author grapples with the intermediate state, an issue on which Christians differ widely in their views. The intermediate state is the condition in which the soul exists between death and resurrection. In line with the Westminster Catechism and Protestantism in general, Dr. Boettner finds his position at variance with the Roman Catholic view of purgatory and with the doctrines of "soul sleep," second chance, and final annihilation of the reprobate held by the Jehovah's Witnesses and—as he assumes, though somewhat mistakenly—by Seventh-day Adventists. This is another instance of differences and misunderstanding among churches on issues which are not explicit in the Bible.

The author adds in a spirit of honesty that "the Bible has comparatively little to say about the intermediate state, evidently because it is not the ultimate state. It focuses attention not on that which is passing and temporary, but rather on the return of Christ and the new era that shall then

begin. We therefore find it difficult to form any adequate idea of the activities that characterize those in the intermediate state." (p. 91)

Summing up the life-history of man as viewed in the light of eternity, Dr. Boettner says: "The life of man thus falls not into two stages, as is often assumed, but into three. First, there is the stage from birth until death, which is life in the present world and in the natural body; second, life between death and resurrection, in the intermediate state, which is life without the body; and, third, life in the resurrection body, which is the final and eternal state." (p. 96)

AT THIS POINT, the author deals at length with the Roman Catholic doctrine of purgatory. According to this doctrine "all who die in peace with the Church, but who are not perfect, must undergo penal and purifying suffering in an intermediate realm known as purgatory. Only those believers who have attained a state of Christian perfection go immediately to heaven. All unbaptized adults and those who after baptism have committed mortal sin go immediately to hell. The great mass of partially sanctified Christians dying in fellowship with the Church, but who nevertheless are encumbered with some degree of sin, go to purgatory where, for a longer or shorter time, they suffer until all sin is purged away, after which they are translated to heaven." (p. 124)

Analyzing the horrible consequences of this belief, the author adds: "Purgatory is supposed to be under the special jurisdiction of the Pope, and it is his prerogative as the representative of Christ on earth to grant indulgences as he sees fit. This power can be exercised directly by the Pope or through his priests who in turn have the power to alleviate, shorten or terminate the sufferings. It is, of course, impossible but that power of this kind should be abused even in the hands of the best men. Vested in the hands of ordinary men, as generally must be the case, or in

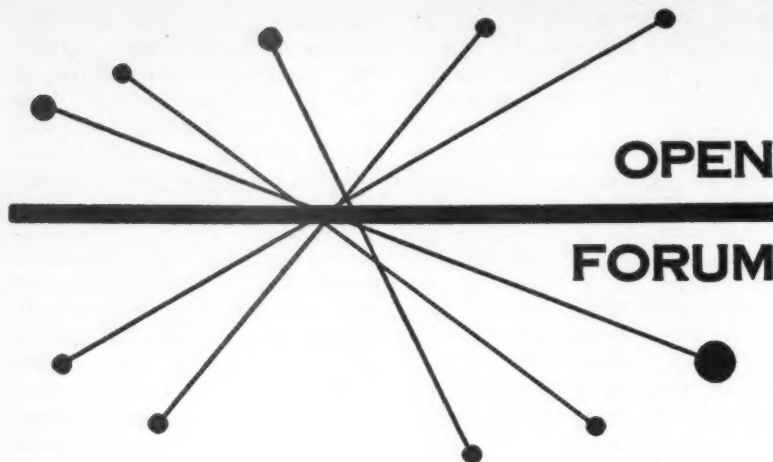
the hands of mercenary and wicked men as has too often happened, the abuses were bound to be appalling. The evils that have flowed from this doctrine, and which are its inevitable consequences, make it abundantly clear that it cannot be of divine origin.

"...The result, particularly among ignorant and uneducated people, has been that the Church sells salvation for money, not outwardly and directly but in the practical working out of the system.

"It is safe to say that no other doctrine of the Church of Rome, unless it be that of auricular confession, has done so much to pervert the gospel and enslave the people to the priesthood. Every year millions of dollars are paid to obtain relief from this imagined suffering. No exact figures are available, but some estimates place it as high as thirty million." (p. 126)

Assessing the alleged evidence of Matthew 3:11, I Corinthians 3:15, and Jude 22, 23 in support of the doctrine of purgatory, Dr. Boettner humorously states that it constitutes "indeed a very light cord on which to hang so heavy a weight." (p. 131) As to II Maccabees 12:39-45, besides being contained in an apocryphal book, the whole content would prove "the possible salvation of soldiers who had died in the mortal sin of idolatry, and that contradicts other Roman Catholic doctrine." (p. 132)

This book by Calvinist Dr. Boettner has tackled the task of interpreting to the common man an issue that is too often limited to professional theological circles. This he has done clearly and succinctly (in some 150 pages) though not always as conscientiously as one would like, his arguments at times being quite attenuated. However, his contribution is of value because at a time when people are disconcerted by calamities of all sorts and by the mounting rumors of war and are frightened by the unveiling of the mystery of the atom, he has dared to re-focus attention on the basic Christian issue of eternity, which gives meaning to this life and hope for the life to come.



Who's Afraid of the Big, Bad Wolf?

Dear Sir:

... I decided to answer your question as to why I allowed my subscription ... to lapse ... After several issues I became rather uncomfortable and disquieted by it. At first I couldn't understand why; then I realized that consistently, month after month, your magazine was reading like a sensational tabloid. This was the greatest conspiracy on earth, the Roman Catholic Church, and daily it was carrying on its subtle, evil work and ensnaring an unsuspecting, innocent world! That, in essence, is what your magazine conveyed to me, and gradually it palled upon me.

I am an ex-Catholic myself. I am happy in the Baptist Church. I had several very trying experiences with priests and with one Bishop, with whom I carried on quite an exchange of letters. However, in spite of these unpleasant experiences, I find my quarrel is not with the Church per se, but rather with some of its hierarchy. Since they are human beings like me, I can afford to forgive, forget, and go to the church where I find what I need.

I think the Reformation did for Roman Catholicism what a two-party system does for a democracy: namely, help to keep each other in balance. I went through a period when I thought, "Oh my, if we aren't all vigilant the big wolf in Rome will eat us

up!" I don't feel that way any more for many reasons which I cannot go into here ...

Your magazine is really not for me. I'm not interested in carrying the torch. I want to live the best I know how. I'm willing to let others do the same ...

ALICE DE PAUL

Worcester, Massachusetts

Uncorking the Genie

Dear Sir:

It is a source of endless amazement to me how little faith many religionists have who favor official intervention in behalf of religion in public schools, etc. It would seem to me that any religion which cannot survive by its own virtue and requires public subsidy had better perish. Frankly, however, I do not share the pessimism of the pro-subsidy group, and I oppose any subsidy in whatever form because the blackest evil may under certain conditions flourish if supported by precedent.

Anent an item to the effect that Florida has become the first state in the nation to teach religion in public schools, may I prognosticate that within ten or twenty years the powerful Roman Catholic minority will demand instruction in the public schools of Roman Catholic children in that religion. That demand will be based upon the contention that Roman Catholic children will be denied their *Constitutional rights* unless this

Views and opinions expressed in this department do not necessarily represent the view-point of this Magazine.

demand is acceded to. In one hundred years Roman Catholic instruction will be imposed on all, as teaching "erroneous beliefs" will be banned.

Those supporting public school instruction in religion don't appreciate what a Frankenstein they are nurturing.

As to your frequent query about public officials who happen to be Roman Catholics and who try to accommodate their positions and our laws to serve their church first, here is another item: "Connecticut: Ridgefield's Town Counsel John E. Dowling ruled last month that the Board of Education may provide free bus transportation for parochial school students."

S. M. B.

Where Catholicism Rules

Dear Dr. Montaña:

I have received a most disturbing letter from my missionary brother-in-law, Rev. Frederick A. Smith, who is ... conducting outstation missionary work in Puerto Leguizamo, Caqueta, Colombia ...:

"The persecution began here on July 30th when the enclosed decree prohibited Gospel services. They requested permission for services in writing, but it was denied them. We came here and held three services nightly, to see what would happen. The interest was good and the Lord was speaking to hearts, when the onslaught against us began.

"[My wife] was giving an object lesson to the children on Tuesday night when four Military Police arrived with orders from the mayor to close the service. While I went to look up the mayor, two armed police remained in the chapel to see that Della didn't continue with her lesson. The mayor was furious, and called me a liar when I told

him I had permission from the Captain of the Port. We went to see the Captain, and he told the mayor to let us continue with that service, but that it was the last. We had a good service till about 10:00 P. M.

"Next day, an order arrived from the Naval Commander, Captain Salcedo, ordering suspension of all religious services in all this area, either public or private, and ordering me out of the region within four days. I wrote him requesting an extension of eight more days, which he agreed to. Today the time is up.

"In spite of the Colombian Constitution guaranteeing religious liberty, and the Human Rights declaration and the Trade Treaties signed by Colombia and our governments, they are running things high-handed here, and probably after we leave they will take the poor believers in hand and persecute them and their children who are in school. All this region is under Italian priests, and they say the priest here brands the Protestants as Communists, etc. Think of the millions the U. S. has recently sent to Italy to help the poor children there, and other millions to help in reconstruction of damaged parts of the Vatican during the war, and this is the return we get..."

WOODSON W. COLLINS

Religious Editor, *New Castle News*
New Castle, Pennsylvania

Parochial Schools and Delinquency

Dear Dr. Montañó:

In reference to the article by Dee Smith "Has the Bible a Place in Our Public Schools" in the September issue of the CONVERTED CATHOLIC, I would like to point out a misrepresentation.

Dee Smith states, "A New York City survey turned up the fact that a wholly disproportionate number of young miscreants were parochial school products."

The Lutheran Church-Missouri Synod, of which I am a member, maintains a splendid parochial school system. One of its schools in New York City . . . drawing

a cosmopolitan enrollment, has published the facts that in its more than two hundred years' existence none of its pupils or graduates have ever been in trouble with the police . . . If he meant "Catholic parochial schools" he should have specifically stated that fact so that there would be no misunderstanding among your readers.

We are not opposed to the public schools but are grateful our children can attend them where no school of our own is available; nor do we force our members to send their children to our schools. However, we maintain our schools for the very reason set forth in Smith's article, with which we heartily agree, that Christian training cannot and should not be given in *public schools*. We believe that true Christian training by consecrated Christian teachers produces the best citizens and is the most effective deterrent to juvenile delinquency, not to mention the many other spiritual blessings the child receives. That is why we bear the added financial burden to maintain our schools . . .

RUTH SANDER

New York, N. Y.

Grasshoppers and Ants

Dear Dr. Montañó:

Having myself spent three years in Europe, with the Lutheran World Federation's Service to Refugees, it is natural that I should read with interest your comments regarding the use which the Church of Rome is making of U. S. refugee legislation. The same thing is true of its use of the "surplus foods" program of our Government. (Cp. your editorial in the June issue.)

However, you miss the real point. There should not be a criticism of Washington, nor even of the Roman churchmen, but rather of comfortable and thoughtless Protestants who fail to use the same legislation in their own interest. The sad fact is that the Lutherans of this country and Canada have during these postwar years been contributing as much, in money, clothing and refugee "assur-

ances," as all other Protestants combined. That is not a measure of my own church's great devotion, but rather of the smallness of the rest, for frankly even our Lutheran efforts compare very badly with those of the American Jews, a group comparable in size.

We Protestants ought to support, wholeheartedly, the work of Church World Service, the Brethren Service Commission, Lutheran World Action, and similar agencies. Even measured by the standards of self-interest the results would be more significant than will result from our present building spree. For example, in Australia we have been able to increase membership in the Lutheran Church there by 50% through a well-planned migration program. But if we are too lazy or careless, we ought not to blame Rome for taking advantage of unprejudiced legislation . . .

JOHN SCHMIDT, Pastor

Indianola Lutheran Church
Columbus, Ohio

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IPSE DIXIT

Albert S. Foley, S. J.:

writing under the heading "Where the Two Phobias Meet": "I saw this cleriphobia (and laiphobia) at work recently when a well-known lay apostle was invited to the South for a series of talks. Up North, the apostle is known for forthrightness on the race problem, speaking, writing, and acting in behalf of the underprivileged Catholic Negro. So I wrote to this zealous and apostolic soul, asking for at least some protest against the wall of prejudice which the sponsoring organization was buttressing by its segregated practices. I requested the inclusion of some reference to the constructive work being done elsewhere in Catholic circles for the bettering of relations between white Catholics and non-whites.

"I got a letter back that gave me a picture of a Catholic intellectual suffering from a severe case of both cleriphobia and laiphobia. The letter said: 'Here you are, cordially inviting me to possible martyrdom. You want, maybe, that *my* body should be found floating down a swamp river??? . . . Tensions from the Till case would make it pure murder for me to even open my mouth on the subject.' The letter went on to explain why all mention of the issue had been avoided by the speaker in towns that were known for their race prejudice. The topic had been mentioned once in a talk to a Catholic group in a Northern city with the result that 'I was practically crucified in the question-and-answer period. People even crowded around me, three deep, grabbing my arm and saying, "Look, you gotta admit you've gotta draw the line somewhere,"' That finished off the lecturer's zeal for the

promotion of the inter-racial apostolate by this method . . .

"If Catholic intellectuals are going to show that 'religion is not subordinate to the law of race and need not conform thereto,' it seems to me that they could start with a disregard of the implicit taboo prevalent in the Church against speaking out boldly and pointedly on this 'controversial' issue. At least within the household of the faith we should be able to defend the house doctrine of the Mystical Body, and deplore all of the cleavages that divide member from member in a race-war within the Body." (*Integrity*, June, 1956).

Donald B. King,

Catholic professor of English and Classics: "A recent writer in a Catholic periodical . . ., touching on the problem of where to educate Catholics during the coming years, warned that a campaign to expose the 'corrosiveness' of secular education and induce Catholic youth to attend Catholic schools and colleges carried with it the danger of developing a 'ghetto mentality.'

"If the word means anything in such a context it must mean that the writer fears the suggested campaign will arouse Catholic resentment and hostility to secularism in American life. In the face of numerous episcopal pronouncements condemning this very secularism as the gravest contemporary threat to American society, it is difficult to see why we should hesitate to arouse Catholics against it. . . .

"To insist on Catholic education, on a Catholic press, on Catholic morality in public and social matters, is to ask only what will benefit the whole community

—Catholics and non-Catholics alike. That is what we must do. On the other hand, we should certainly never do it in such a way that we call a school Catholic just because it is run by Catholics, or a newspaper Catholic just because it is staffed by Catholics, or a public wrong a right because it was done by a Catholic.

"Contrariwise, we should never paint all secular schools, all the secular press, all secular morality as bad just because they are not the works of Catholics. Such a frame of mind would not itself be Catholic. It would be a failure to recognize the very obvious truth that while some Catholics do not live up to the principles of Catholicism, many non-Catholics lead lives not far short of Catholic standards.

"St. Augustine said a long time ago, in words which were repeated by the ecumenical Council of Constance in condemning John Huss, that there are 'secret Christians and elect' outside the visible Church, as there are 'secret pagans and reprobates' within it." (*The Catholic World*, September 1956)

Albert S. Foley, S. J.:

"Have Catholic scholars contributed their share to the resolution of race tensions in the field of their responsibility and competence?

"In the first place, it must be admitted that no really significant and outstanding research or writing in the wider fields of the anthropology, the philosophy, the sociology, or the psychology of race relations has been contributed by Catholic scholars. I have combed through the field and read the significant monumental works produced in the last twenty years by scholars like Gunnar Myrdal, Charles Johnson, Franklin Frazier, Allison Davis, Arnold Rose, Otto Klineberg, Guy Johnson, Howard Odum, Robert MacIver, Robin Williams, Gordon Allport, Buell Gallagher, and a host of others. Not one Catholic name is prominent in the scholarly and scientific circles in which the conclusive research and definite writings have been done." (*Integrity*, June 1956)

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